The
CHRISTIAN CENTURY
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Terror in Germany
An Editorial

A Christian Philosophy of Compromise
By Harold H. Titus

The Racial Branding Iron
By Ina Corinne Brown

The President Is Warned
An Editorial

Athens vs. Utrecht
An Editorial

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In This Issue

INA CORINNE BROWN

is at present in England on a Rosenwald Fellowship and is writing a doctoral dissertation (anthropology, University of Chicago) on the relation of social structure to race attitudes. A book from her pen entitled *The Story of the American Negro* was published about two years ago. The whole question of race has been her interest for many years. The anthropological material in Miss Brown's article published in this issue is based primarily on such sources as *The Mind of Primitive Man* by Franz Boas, *We Europeans* by Haddon and Huxley, and *The Jews* by Maurice Fishberg.

VIRGIL C. ALDRICH

spent his boyhood in India, where his parents were missionaries. He received his B. A. from Ohio Wesleyan University. After two years of study in the field of philosophy in Oxford and Paris, he returned to America and taught French for a year at Ohio State University, afterward completing his work for the doctorate at the University of California. Since 1931 he has been instructor in philosophy at the Rice Institute, Houston, Texas. Dr. Aldrich's philosophical interests lie chiefly in the field of theory of knowledge and in problems of perception and meaning. His dialogues, a number of which have appeared in The Christian Century, have commanded unusual interest because of his treatment of religious problems with philosophical insight and in language of popular appeal.

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The CHRISTIAN CENTURY

November 23, 1938

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Calendar of Coming Events

Nov. 20-23. Southern Conference for Human Welfare, Birmingham, Ala.

Nov. 27. Chicago Sunday Forum, Thorne Hall; Stephen S. Wise, speaker.

Nov. 27. Ford Hall Forum, Boston; Max Lerner, speaker.

Nov. 28. Federal Council of Churches, Seminar on Worship, Chicago.

Nov. 29. Testimonial Dinner in honor of John Haynes Holmes, Hotel Astor, New York City.

Nov. 29, 30. General Council, Northern Baptist Convention, Prince George Hotel, New York City.

Nov. 29, 30. National Interracial Conference, Protestant Episcopal Church, Evanston and Chicago, Ill.

Nov. 29-Dec. 3. Joint Meeting, Bishops of the two Methodist Episcopal churches and President of Methodist Protestant Church, Nashville, Tenn.

Nov. 29. 28th Annual Meeting, Pennsylvania Council of Churches, Zion Lutheran Church, Harrisburg.

Nov. 30. Interseminary Institute of Human Relations, Temple Sholom, Chicago.

Dec. 1. South Georgia Annual Conference, Methodist Episcopal Church, South, Waycross.

Dec. 2, 3. Annual Meeting and Dinner, Christian Rural Fellowship, New York City.

Dec. 4. Chicago Sunday Forum, Thorne Hall, Chicago; Walter Judd, speaker.

Dec. 4. Ford Hall Forum, Boston; Herbert Agar, speaker.

Dec. 5-8. University Christian Mission, University of Pennsylvania, Philadelphia.

Dec. 6. Society of Friends Conference, Friends' Meeting House, Evanston; Rufus M. Jones and Clarence E. Pickett, speakers.

Dec. 6-9. Federal Council of Churches, Buffalo, N. Y.

Dec. 13-30. International Missionary Council, Madras, India.

Dec. 7. Ford Hall Forum, Boston; Paul van Zeeland, speaker.

Dec. 9, 10. Federal Council of Churches, Intercouncil Field Committee, Buffalo, N. Y.

Dec. 14, 15. Interfaith Conference on Democracy and Economic Planning, Hotel Towers, Brooklyn, N. Y.

Dec. 15-18. Biennial Convention, Anti-Saloon League of America, Columbus, O.

Jan. 24. Joint Commission on Unification, Methodist Episcopal Church and Methodist Episcopal Church, South, Jackson, Miss.

Jan. 6-8. Fifth National Congress, American League for Peace and Democracy, Washington, D. C.

Jan. 7-10. Home Missions Councils, Baltimore, Md.

Jan. 28, 29. Unitarian Southwest Regional Conference, Dallas, Tex.

Jan. 31-Feb. 10. Carew Lectures, Hartford Seminary, Hartford, Conn., Prof. Herbert G. May, speaker.

Feb. 6-14. International Council of Religious Education, Chicago.

Feb. 21-23. Earl Lectures, Pacific School of Religion, Berkeley, Cal.

Apr. 26. Uniting Methodist Conference.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

JUST BEFORE the beginning of the Berlin pogrom, Hitler was making a speech at Munich in celebration of the fifteenth anniversary of the beer-cellar putsch. Quite naturally the question of colonies came up. And quite naturally also mention was made of the means by which he hoped to get them. First, he expressed his satisfaction in the fact that "there are statesmen in France and Great Britain who wish to live in good understanding with the German people." Then he asserted his willingness that other peoples shall manage their affairs in their own way. "Let them have their democracies; we will retain our National Socialism. No British statesman has a right to interfere with us." And then, as to colonies: "We wish to negotiate, but if others decline to grant our rights we shall secure them in a different way." Somewhat less frank than the words of Göbbels recently quoted in these pages—"they did not understand that there was no chance for negotiations" (at Munich)—this states the same essential attitude. Negotiation is all right if it gives us what we have decided in advance to get. But if the outcome of negotiation is not the surrender of the others to our will, then we will take what we want "in a different way." If Great Britain and France enter into a parley about colonies after that, surely they must do it with their eyes open to the fact that the negotiations are only dummy proceedings designed to deceive the world into believing that there has been an appeal to reason rather than to force. But the world can scarcely be so stupid as to believe that.

Hitler Demands Colonies Or Else—

Parochial Schools a Hidden Issue in Ohio Election

UNDER the heading of "news behind the news" might be classed the unpublicized facts about the place of the parochial school issue in the recent election in Ohio. Let it be remembered, first, that there always is a parochial school issue in Ohio. The campaign for state aid for Catholic schools goes on all the while and in many places, but especially in Ohio. Every successive legislature has to deal with a bill having this in view, and recent ones have come very close to passage. The last one, which did not come quite so close, proposed giving a bonus to parents of pupils in parochial schools—presumably as a reward for relieving the state of the expense of educating their children and a compensation for the taxes they pay for the support of public schools that the church will not allow them to patronize. No particular school measure was before the voters in the recent election, but the principle was, for it was whispered about—and in a rather penetrating tone—that the Democratic candidates in general favored the type of legislation desired by the Roman Catholics while the Republican candidates did not. Specifically, the Republican candidate for attorney general said quite clearly that he would consider such legislation unconstitutional, and the Republican candidate for governor said he would support him in that position. Both were elected, as well as a legislature with a Republican majority. Of course other and larger issues were at stake in this election, though this one is by no means small. And there is some ground for the opinion that not a few votes were swung into the Republican column by the conviction, strongly held by many Protestants, that the public school system cannot endure half state and half church.

Turkey Loses its Kemal Ataturk

KEMAL ATATURK, president and dictator of Turkey and the creator of a new nation out of the ruins of the sultan's empire, died at Istanbul, aged fifty-eight. He had gone through the perils of war, revolution and many attempts at assassination, but his powerful physique was exhausted prematurely by the dissipation to which he subjected it. His riotous living was done outside of office hours. When he got drunk, it was on his own time. He was magnificently sober as the executive of a state which he found defeated in war, shattered in morale and bound by decadent traditions, and which he left awakened, invigorated, modernized and in some respects freed—in so far as a dictator can give freedom. The abolition of the

caliphate did away with the old and disastrous combination of religious and secular power in the hands of one man and made possible the organization of a civil state. The removal of the capital from Constantinople (renamed Istanbul) to Angora shifted the focus of the nation's life from the rim of Europe to the heart of Asia Minor and the place of the beginning of Ottoman power. The building of a modern capital there, patterned upon Western models rather than upon anything in the *Arabian Nights,* symbolized the spirit of the new regime. The state defends the Mohammedan religion, but refuses to be subservient to it. Most striking of all, perhaps, was the abolition of the veil for women and of the fez for men. It takes courage to make such changes as that. Only a dictator could do it; only one bent upon sweeping away traditions would. But in one respect Kemal Ataturk was less dictatorial than Hitler or Mussolini. Turkey has a legislative assembly. The assembly elected as his successor General Ismet Inonu, who had been premier during thirteen of the fifteen years of Ataturk's presidency. By this peaceful and unanimous election—unanimous although there were at least two other hopeful candidates—another old Turkish custom was abandoned. The old method was for one of a dying sultan's heirs to seize the throne and arrange for the assassination of all possible rivals.

Partition of Palestine Plan Abandoned

DIVIDING PALESTINE into two sovereign states, to be inhabited and ruled by Jews and Arabs respectively, with a neutral strip under British mandate between them, has been declared impracticable by the British government. The Peel plan of partition, made public sixteen months ago, pleased no one. The only hope for it was that each of the contending interests would consider it better than any possible alternative. In reality, each considered it not the best of evils but the worst. Or perhaps it would be more accurate to say that so long as the question remains open each party hopes it may get more than the partition plan would give. The abandonment of that plan followed the report of the Woodhead commission which had been sent out to study the situation on the ground and recommend specific arrangements and boundaries in case Palestine should be partitioned. The commission, consisting of four men, split three ways on the detailed plans, and the cabinet agreed with all of them that it would be best to let the whole thing drop. The Commons thought that a year ago, when they refused to approve the plan even in principle. The proposed next step is the calling of a conference, to be held in London, at which representatives of Palestinian Jews and Arabs, and of the neighboring Arab states, will be asked to meet and attempt to arrive at a negotiated settlement. At the present time sympathies are strongly with all Jews everywhere, and the need of a place to which refugees from Germany can go is urgent and obvious. They will have strong backing in their demand for increased immigration to Palestine, or at least to certain parts of it, if they do not insist that the Balfour declaration, which specifically states that the making of a national home for the Jews is not to be at the expense of non-Jewish inhabitants of Palestine, guarantees them possession of the whole country regardless of its other inhabitants.

Britain's Reaction to German Policies

AN IMMENSE INCREASE in Great Britain's air force is the first response of the British government to the latest tensions in the international situation. The air minister, Sir Kingsley Wood, told the House of Commons that during the year beginning April 1, 1939, the government will spend a billion dollars on its air force, an expenditure 75 per cent larger than that for the present year. Between five and six thousand fighting planes are "now on order or to be ordered." Great Britain is, without a doubt, greatly perturbed by the evident air strength of potential enemy countries—in spite of Mr. Chamberlain's hope for "peace in our time"—and although civilian aids and marshals are being enlisted and trained all over the country, and no less since the Munich settlement than before, and although the building of bomb-proof shelters and the manufacture of gas masks goes on unceasingly, opinions seem to converge upon the proposition that the best defense against a big air force is a bigger and better one. Further, a somewhat more cordial attitude is evident with reference to cooperation with the United States. The proposed trade treaty, which had been getting about the same sort of treatment as that accorded to a minority measure before the rules committee of the House of Representatives, has suddenly become an object of warm interest on the part of prominent members of the government. The announcement that Great Britain would make no protest against the establishment of a Japanese trade monopoly in China, but would take her profit by furnishing the capital Japan might need for the development of Chinese resources, had had time to evoke only superficial comment when it was followed by the assurance that Great Britain would follow the lead of the United States—which means insistence, however futile, upon the open door. These are times when a nation does not like to stand alone.

Passing of Chicago's Knight of the Bath

THE SADDEST thing about the funeral of John Coughlin, otherwise Bathhouse John or, with more stately simplicity, "the Bath," for forty-six years alderman of Chicago's first ward, was that he could not be personally present to enjoy it. Nothing in his life became him like the leaving of it. His obsequies lacked nothing of participation by officials of city and state, popular demonstration or ecclesiastical ceremonial. A brass band led the long procession to St. John's Roman Catholic Church. Two hundred policemen and an equal number of firemen marched in the ranks. Business and civic leaders paid the tribute of their respectful presence, as they had long paid tribute in other and more remunerative ways. The ward workers who had served him in life stood by him in death. The poor, by thousands, who had received much from his generous hand in exchange for support at the polls, did

not withhold the viaticum of tears and admiration. They would have rioted if anyone had suggested that their late leader and benefactor was not a good man. John Coughlin was the perfect representative of one type of political corruption which has given Chicago's city government the bad eminence it still holds. His was not the worst type, for it was neither crafty nor stealthy. It was scarcely more secretive than the brass band in his funeral procession. And a certain warmheartedness, partly genuine, was blended with its ruthless efficiency in collecting for the party chest and for the privy purse. He was, essentially, the old-time saloonkeeper. The taxpayers of his ward were the richest firms in the city; its voters were flop-house floaters, rooming house transients and the heads of families in a depressed area that clings to the fringes of a business district like mud on the hem of a velvet robe. The alderman early discovered that by serving the poor with protection and picnics, with jobs and medical attention and Christmas dinners, he could control their votes; and that by controlling their votes he could collect from the rich a good deal more than the cost of serving the poor. The margin of profit was substantial. His system exhibited some of the worst abuses of democracy. It was brigandage ameliorated with charity—or charity perverted to serve the purposes of brigandage. Yet one feels that "the Bath" enjoyed the charity for its own sake even while he was profiting by the brigandage.

A Rabbi to Teach in Sunday School

WHEN a Jewish rabbi is added to the teaching staff of a Christian Sunday School, that is news. This has happened in Atlanta, Georgia. Well, not exactly a Sunday School, but a training school for Sunday School teachers, which is no less significant and may be even more so. The great Peachtree Christian Church of that city has invited Dr. David Marx, rabbi of the Hebrew temple, to conduct a course in the Old Testament. A long history of friendly intercourse between the two ministers and the two congregations preceded this arrangement, to which the church and all its officials and governing agencies are reported to have given unanimous approval. There is every reason why they should do so. Christians and Jews both revere the Old Testament as source material for their religion. The great stores of Jewish learning in that field should not be closed to Christian students. The Hebrew point of view should be taken into account by those who would understand a body of literature which was Holy Scripture for the Hebrews long before it became Holy Scripture for Christians also. As a fitting sequel to this episode, it would be pleasing to hear now of an invitation to a Christian minister to give a course of instruction in a Jewish school. These interchanges are most profitable when they are reciprocal. It is no less important for Jews to understand the Christian interpretation of the whole course of religious history which culminated in the life and teaching of the greatest Jew and took a fresh start from that point, than for Christians to understand the Jewish interpretation. If the experiment is grounded on a sufficient foundation of mutual confidence and a habit of cooperation, there need be no fear that it would become a campaign of proselytization in either direction.

A Czech Layman Speaks

WITHOUT editorial comment, a prominent Czech layman, a member of the Czech Brethren Church, may be permitted to speak of conditions in his country since its dismemberment. He writes from Prague under date of October 16:

> Great crowds of refugees from the occupied territory are coming to Prague, 1,500 a day. There are now over 100,000 of them here: Jews, German Social Democrats and Czechs (for over 800,000 Czechs live in the lands now taken over by the Reich). We have no place to house them; nothing to feed them with and nothing to give them to do. The plight of the women and children especially beggars description. The Y.M.C.A. of Czechoslovakia has been asked to serve in this emergency. But the Y.M.C.A. has lost four of its buildings, and has no funds for this refugee work. It will take millions of dollars to solve the refugee problem alone, not to mention the economic losses of the individuals and families. The Y.M.C.A. in America was responsible for the founding of the work here, and for many years both personnel and financial support came largely from the United States. Of recent years, however, both the financial support and the leadership have been assumed by us here. But of course we did not foresee any such emergency as this. I wonder if through the Y.M.C.A. any help might be secured.
>
> Twelve of our Protestant congregations of the Church of the Czech Brethren are now in German territory. The ministers will not be permitted to remain there and carry on their work. We have them to place and, in addition, some of the younger men coming out of the seminary. Would there be room for any of them in some of the Czech congregations of America? I don't know what is to become of some of our theological professors whose liberal ideas about democracy are well known. It may be necessary for some of them to follow President Benes out of the country. Could they be placed in America?
>
> Such are the conditions under which we live and work and seek to maintain our faith in a good and just God. You ask what you can do on our behalf. We have made up our minds that we shall not beg for anything. Do what your conscience commands you to do.

Note that the Czech Protestant ministers are not allowed to continue their work in the territory that has been annexed to the German reich. The rule of three hundred years ago is again in force—*cuius regio, eius religio.* But what do our consciences command us to do for those who are caught between the millstones of a faith not to be surrendered and an autocracy not to be resisted?

Wants a Million Dollars to Investigate Administration

IT IS TO BE feared that Mr. Dies and his committee for the investigation of "un-American activities" are nearing the end of their usefulness, in spite of the fact that there remains a great deal of pertinent fact-finding that might profitably be done. What the country would like to know, and what it is entitled to know, is whether there are any dangerous groups of foreign-paid or foreign-directed agents who are seeking to overthrow our institutions. Any group of communists, instructed or inspired from Russia and preaching violent revolution, would fall within that category. So would any nazi bund fomenting

race prejudice and drilling in actual or apparent preparation for a putsch to set up a Hitlerized regime in place of a democracy. This sort of thing is what Congress had in mind when it set up a committee to investigate. But Mr. Dies interprets his commission in more grandiose terms. Having little sympathy with the administration's fundamental political and social philosophy, or with its specific policies, or with its personnel, he tends to classify as un-American all the things he does not like, regardless of the fact that a clear though diminished majority of Americans give them their approval and express their approbation at the polls. It is, at least theoretically, quite true that the majority of American voters might be so subtly seduced by sophistries and relief checks as to become quite un-American in any true sense. It might even come about that Mr. Dies would be the only surviving genuine American. Yet these possibilities seem too remote to be controlling considerations at present. When Mr. Dies sets himself the task of investigating the administration and publishing his private blacklist of "purveyors of hatred," including cabinet members and others in high place, he may be laying out a piece of work which would need the million dollar expense fund for which he is asking, but he is not putting himself in the way of getting that or any other appropriation. A congressional investigating committee is serviceable only so long as it retains public confidence, and that is only so long as it maintains at least the appearance of judicial fairness and nonpartisanship.

Terror in Germany

TYPE will not carry the sense of horror and consternation with which the world reacts to the latest outburst of nazi violence against the Jews. The murder of the third secretary of the German embassy in Paris by a half-crazed young Jew was the hook on which were hung (1) a simulated popular rising against the Jews in Berlin (in reality an officially stimulated and planned pogrom), in which Jewish shops and places of worship were stormed, burned and looted until Göbbels gave the signal to cease; (2) the imposition of a "fine" of one billion marks upon German Jews as an indemnity for the murder; (3) a new and drastic series of edicts completely eliminating Jews from every gainful occupation by which a decent living can be made; and (4) the arrest of something like fifty thousand Jews.

If the rioting and violence had been the spontaneous act of an indignant and undisciplined people, it would have been bad. But this is worse. The Germans are not an undisciplined people. They riot only when they are instructed to riot. The damage to property—which the owners have been ordered to repair at their own expense, besides being forbidden to occupy it hereafter and robbed of their resources—was as much the act of the nazi government as though it had been done by troops in uniform and under the direct command of their officers.

The character of the other acts, as parts of a comprehensive program, is beyond question. In punishing half a million Jews in Germany for a crime committed by one Jew in Paris, in virtually "indicting a race" for a crime committed by an individual, in announcing that protests from outside or efforts by Jews to see that that individual has a fair trial will be met by further reprisals upon the Jews of Germany, and in depriving of their property and means of livelihood all Jews within the power of the nazi terror, Hitler and his government have sounded depths of infamy which had not previously been plumbed in modern times.

In estimating the enormity of this crime against humanity, it must be considered that this policy is the result of no sudden impulse and of no madness. In the court of public opinion, no plea of insanity can be entered in extenuation of the crime. Or if it be madness, there is method in it. It is a moral madness but a crafty and consistent program of ruthless means for the attainment of a deliberately chosen end—the building of the mightiest nation on earth, welded together by pride in singleness and superiority of race, unified by a pagan culture imposed by its leaders and instilled into its young to the exclusion of every competing Christian impulse of faith or pity, fortified by the possession of a military and economic power that can laugh at those who would make terms with it by negotiation and can stride roughshod toward its goal over whatever human obstacles may lie in its way.

That is the German government which is revealed, more fully than ever before, by the events of these recent days. Fond memories of lovely German countrysides, of the *gemütlichkeit* of villagers, of the piety and picturesqueness of Oberammergau, and of pervasive melodies of Schubert and Wagner are not relevant. These are as alien to the present scene as Yom Kippur. The German government is creating a new Germany. How far it has succeeded in the hearts of the people, we cannot know. But what it has done, what it is now doing, and what it is striving to do, is written large for all men to see. We do not need to hate. Indeed, we most urgently need not to hate, that our eyes may be clear and our hearts uncorrupted. But we need to see the meaning of this portentous event, not only for the Jews who are robbed and dispossessed today and may be slaughtered tomorrow but for all who must live in the kind of world that contains a power so potent and so unscrupulous.

First of all, the Christian church must make its own position clear. Through every agency of expression and action that it possesses, it must dissociate itself from this program of calculated cruelty and paganized racial nationalism, succor those who are its immediate victims, and strive to immunize the rest of the world to the contagion of this spirit.

If there is agreement upon that, it still remains to consider what, if anything, should be done by governments—including our own. It does not seem a violent assumption to suppose that somewhere there must be a point beyond which a nation, or the government of a nation, cannot be allowed to go in its treatment of the people within its borders without evoking protest or even possibly provoking preventive measures from its neighbors. Has that point been reached? Suppose that, instead of merely subjecting the Jews to economic and social disadvantages, nazi Germany should decide to massacre them. Jews used

to be massacred in Russia, and Armenians in Turkey, when neither Turkey nor Russia had any such consistent and intensive program for the elimination of the race. Perhaps it is not likely that this extreme measure will be taken, though it would be hard to define any existing force in Germany which can be confidently counted on to prevent it. But when it is announced that there will be further reprisals on German Jews if foreign Jews come to the help of their brothers, or if the foreign press publishes those truths which the nazi propaganda office officially calls "lies," it is thereby confessed that the end has not been reached. Which raises this solemn question: Is there an end to the world's tolerance? And if there is, what will it do when that end is reached?

That question we cannot answer. Quite clearly the nations of the world do not want to mobilize their armies and air fleets and undertake to reform Germany's housekeeping by force. That solution can be considered as out even before anyone suggests it. But does that mean that governments must continue to be diplomatically polite, that they must not even feel any sentiment of disapproval, much less express it, and that they must continue to maintain the frozen smile of diplomatic cordiality and the exchange of "sentiments of the most distinguished consideration" toward a government which outrages all the decencies of humanity and manifests an unbridled contempt for the opinions of mankind?

The whole answer to the question is not at hand, but these things are clear: Outrages of this sort can no longer be excused or even explained on the ground that Germany was the victim of a harsh treaty and had to do something to regain her self-respect. Governments as well as churches should let their condemnation be known—they may do so without the assumption of any self-righteous airs—and they should seek pacific means of checking this murderous madness. And both sympathy and practical aid should be extended to those who are most directly exposed to the nazi fury.

Mr. Roosevelt Is Warned

IT IS IMPOSSIBLE to reduce the results of this year's elections to any simple, logical pattern. That a groundswell of dissatisfaction registered at the polls there can be no question. But what roused this opposition, and against what was it directed? To such questions the answers vary almost in proportion to the number of answerers. Nevertheless, the facts are startling. The Democrats, who entered this election after four successive and cumulative victories with 334 members of the House of Representatives, will now have but 262, while the Republican representation leaps upward from 89 to 170. In the Senate, there will be eight new Republicans—a large gain for an election in which only 32 seats were at stake. Thirteen new governorships have passed into Republican hands, and all the way across the top of the American political map the complexion of state legislatures and county courthouse control has changed from Democratic to Republican.

Democrats, more shaken by the returns than they will admit, are presenting a number of explanations. They insist that an off-year reaction against the overwhelming domination of the Democrats was to be expected in the light of political precedents. States and congressional districts which went Democratic by narrow margins in the presidential landslide of two years ago were now due to swing back to their more normal party attachments. In many states, they assert, local and not national issues were decisive. Thus, in Massachusetts the victorious Mr. Saltonstall insisted in his campaign speeches that the New Deal was in no way involved; that the issue was the attempt of the oft-repudiated James M. Curley to return to power. In Connecticut the defeat of Governor Cross could be traced to the growth of Socialist, rather than Republican, strength. And in New Jersey it was Frank Hague, not Franklin D. Roosevelt, whom the voters repudiated.

Moreover, the Democrats find in internal party feuds the cause for some of the decrease in their vote. Such internecine warfare is held to have been responsible for the knifing of Democratic nominees in Pennsylvania, Rhode Island, Massachusetts, Ohio, Illinois and other states. But more than all else, if the Democratic explanation is accepted, the Republicans owed their gains to the fact that Mr. Roosevelt was not running. The attempt to rally the voters to support reactionary local machines and candidates by appealing to the magic name of the President failed. Had Mr. Roosevelt's own political fate been at stake, these Democratic analysts insist, the result would have been far different.

All these explanations have a measure of truth in them, and the Democrats are entitled to extract from them such comfort as they can. Nevertheless, it remains true that a general upset has occurred. The Republican party has been revived as a genuine party of opposition, and its adherents begin to dream of returning to the status of the majority party in the not distant future. With the new complexion of Congress it is hardly likely that much reform legislation will be enacted during the remainder of Mr. Roosevelt's term; from now until midsummer of 1940 the chief attention of both parties will be centered on preparing for the next presidential nominations. The Democrats now know that they face the fight of their lives to retain national control two years hence.

What were the causes of this astonishingly sudden shift on the part of voters in the north? We think that the Democrats are justified in attributing a considerable part of the result to the normal reaction which is likely to cut down the vote of any dominant party in an off-year election following a presidential landslide. But in addition to this, we believe that at least six other important factors can be discovered to have contributed largely to the Democratic setback.

In certain parts of the country, for one thing, the voters were not so much registering their protest against the character of government at the national capital as against that of the state administration. As examples take the elections in Pennsylvania, Ohio, Indiana, Minnesota and North Dakota. Whether rightly or wrongly, decent voters in those states became convinced that there had been

major irregularities, financial and otherwise, within the state administrations. In Ohio, it will be remembered, it was the federal WPA organization which stepped in to charge the Democratic governor with misuse of relief funds.

Elsewhere, decent voters who might under other circumstances have supported a New Deal platform, used this election to vote their resentment at an apparent tie-up between Mr. Roosevelt and local spoils machines. New Jersey offered the clearest example. There must have been tens of thousands of good citizens in that state who sympathize with a liberal program in government but who simply could not stomach the sight of the Roosevelt administration lining up in support of Frank Hague's candidate for the Senate. The same factors operated in Indiana and Illinois, both states in which the Republicans made large gains and almost succeeded in carrying their complete ticket to victory.

A third element which undoubtedly had great effect was the growing middle class fear of the "lending-spending" policy of the national administration. While the government program of public works and relief expenditure was regarded as pump priming it was nationally approved, with whatever misgivings. But now the pump priming idea seems to have dropped from view. Unemployment stays at discouragingly high levels, and government outpourings begin to look suspiciously like stimulants which must be kept up indefinitely if the patient, that is, industry, is not to collapse again. No one wants industry to collapse. But the middle class, which is still the dominant class in this country, has begun to apprehend a day of retribution for a policy of endless government borrowing. The present burden of taxation is heavy, but continued large-scale borrowing by the government threatens a future tax burden under which most taxpayers will collapse. The middle class voter, confronted by a choice between indefinitely continued "lending-spending" and a possible collapse of industry if government grants should be restricted, felt himself between the devil and the deep blue sea. Under the circumstances, he simply voted his apprehension.

Closely related to this middle class fear of the federal government's financial policies was the revolt of the farmers against the agricultural policy of Secretary Wallace. Just what the farmers were voting *for* it would be difficult to say. It is to be doubted that any large number of them would be content to have the government toss the whole industry back into its former state of rugged individualism and let food price levels settle where they might with every farmer producing and selling as an independent competitor of every other farmer. But the farmers were clearly against the present plans of the government to regulate the size and nature of crops, and they were certainly against 50-cent wheat and 33-cent corn. It was these things against which the farmers voted, without clearly defining a favored alternative, just as it was against "lending-spending" that much of the rest of the middle class voted, also without defining a favored alternative.

In the fifth place, it has been widely said that the election disclosed a middle class revolt against the power exerted by organized labor under the New Deal. The result in Michigan is pointed to in substantiation, and also to some extent in Pennsylvania, Ohio, Minnesota and Oregon. There is a good deal in this, for the middle class always views with misgiving the rise of a militant proletariat. And that has been the real meaning in the growth of the C.I.O., as compared with the caste-bound A. F. of L., which is essentially a middle class organization. However, it is at least arguable that the Republicans owed as much to the divisions within organized labor as to any widespread public reaction against labor unions. Where labor was able to present a genuine and not merely a formal united front, it did not fare badly. On that phase of the election, the result in New York was probably as significant as that in Michigan.

Finally, and most important of all, we believe that the Republicans picked up thousands of votes this year because of the confused, and frequently equivocal, nature of the President's liberalism. Mr. Roosevelt was elected in 1936 as an uncompromising liberal; the Madison Square Garden speech was the true platform on which he was sent back to the White House with the most overwhelming vote of confidence in modern American political history. But the Roosevelt course since then has by no means been consistently liberal. It has had its liberal highlights—the passage of the wages and hours law was conspicuously such—but these have come at increasingly widely separated intervals. When Mr. Roosevelt launched his "purge" it developed that the tests by which he intended principally to rate the liberalism of his party followers were their attitudes on the Supreme Court bill and on the government reorganization act. Neither of these supplied a genuine test of political liberalism, even though it would have made for administrative efficiency had the latter bill been passed.

The truth is that Mr. Roosevelt's liberalism has got itself so mixed up with other and incompatible elements that no man can today be sure that when the record of his administration is completed its final contribution will be on the side of liberal policies. Where, for example, is Mr. Roosevelt's dangerous foreign policy, based on his obsession with a big navy and a thundering armaments program, coming out? It is quite possible that the Roosevelt foreign policy may eventuate in a crisis which will bring to an abrupt end any effort to liberalize the Roosevelt domestic policy. Liberals perceive this danger, and the more clearly they see it the more lukewarm grows their support of the President.

When, to such equivocal leadership, there is added the readiness of the President to "go along with" local machines as bad as those of Hague in New Jersey, Kelly-Nash in Illinois, McNutt in Indiana, Guffey-Earle in Pennsylvania and Pendergast in Missouri, it should be clear why tens of thousands of those who once enthusiastically supported Mr. Roosevelt as a liberal leader now do so only lackadaisically, or not at all. If the President hopes to rally such liberals for the campaign two years hence, he must outline a program much more thoroughgoing than the one he has been following for the past two years, much more sure of its liberal objectives, much less at the mercy of a truculent foreign policy, much less involved with spoils-seeking local machines.

The elections of 1938 have by no means proved that

the nation is going reactionary. There were reactionary victories in a few states, to be sure. Those in Pennsylvania and Wisconsin were the most important. The results in Michigan and Ohio, also, must be read as a swing toward conservatism. But the results in other states, even where the victors bore Republican labels, by no means carried the same implication. In Connecticut, in Kansas, in Minnesota, in California, in both the Dakotas, we should interpret the outcome as a liberal victory. Even in Massachusetts and New Jersey it must be set down as a victory for good government. And in New York, where the voters had little to choose between the liberalism of the two candidates for governor, the emphatic victories in their races for the Senate won by Senator Wagner and Congressman Mead showed no lessening in the liberal spirit in that great state.

Athens vs. Utrecht

THE WORLD COUNCIL OF CHURCHES is well on the way toward becoming an accomplished fact. It is true that it still awaits the formal approval of the Utrecht basis by the constituent churches, and amendments to the proposed constitution are both permitted and invited. But there remains no serious doubt as to the outcome. Within two or three years—a period certainly not excessive in view of the magnitude of the interests involved and the number and variety of the cooperating bodies—there will come into existence a World Council, organized in accordance with a plan not radically different from that which has been submitted, supported by most if not all of the churches which have participated in the preliminary steps of its organization, competent to speak with a single voice upon those matters in regard to which the churches have a single mind, and commissioned to confront the secular and pagan forces of the world with the closest approximation to a "united Christian front" that has been seen since the great separation between Eastern and Western Christianity in 1054.

It scarcely needs to be repeated that the World Council will be not a united church but a cooperation of churches, and that it will exercise no suzerainty over the bodies which use it as the agency of their cooperation. No church will lose one jot or tittle of its liberty by entering this fellowship of churches.

But any proposal looking toward cooperation, whether it be among churches or nations or business firms or individuals, implies the assumption of some responsibilities. Chief among these is the obligation to act in a cooperative manner, and to maintain a code of fair and friendly dealing in relation to those with whom it is proposed to cooperate. Every church which contemplates the acceptance of membership in the World Council ought to look deeply into its own heart and scrutinize with care its own practices, and see whether it is prepared to deal with its fellow members in ways consistent with their mutual fellowship in such an enterprise. It is far more important that each should "examine himself"—as the apostle Paul recommended in another connection—than that they should examine each other.

If we proceed at once to call attention to a case in which such self-examination seems urgently needed, it is not to challenge the right of the communion concerned to enter the council, or to hint that others should withhold their fellowship until this evil is corrected, but for two quite different reasons: first, to say to the church most immediately concerned that it ought to consider what it owes to itself and to the Christians of other groups if it is to enter into cooperative relations with them; second, and especially, to suggest that all other churches, including those much closer home, might well make an audit of the resources which they bring into the fellowship of a World Council and of any characteristics or attitudes of their own which may hinder their consistent and fruitful participation in it.

The particular episode to which attention is directed is the recent "emergency law" promulgated in Greece, apparently for the purpose of protecting the established Orthodox Church from the competition both of the evangelical churches and of the Roman Catholics. A brief statement in regard to this law was made in The Christian Century of September 21. The accuracy of this summary is confirmed by subsequent direct information from Greece. Through the kindness of our correspondent at Istanbul it is now possible to present a digest of the more important articles of this law:

Art. 2. Within two months after the publication of the present law in the government gazette, all lawful heads of religions or confessions in each province, except those of the established church, must submit to the Ministry of Cults a detailed statement, duly certified by the local police and the prefecture, showing the number of their adherents in their district, both individuals and families, the number of churches (whether in use or not) within their jurisdiction, the number of families worshiping in each such church, the number and kind of their schools of all grades (with the program of the instruction imparted therein) and a list of the clergymen or officiants in their district.

Any inaccuracy in these statements shall be dealt with under the provisions of the criminal code concerning false certification.

From Art. 3. Statements of receipts and expenses of the said churches must be submitted at the close of each year to the Ministry of Cults and the Ministry of Finance (department of legal persons) through the prefect of the province.

Art. 4. Proselytism is defined as any attempt, by force or threats or illicit means or grants or promises of financial or other aid or by fraudulent means and promises or by moral and material assistance or by abuse of any person's inexperience or confidence or by exploitation of any person's necessity or spiritual weakness or frivolity or, in general, *any attempt* or effort (whether successful or not) directly or indirectly to penetrate into the religious conscience of persons (whether of age or under age) of another faith for the purpose of consciously or unconsciously altering their conscience or faith, so as to agree with the ideas or convictions of the proselytizing party.

From Art. 7. It is forbidden to admit infants and children under 14 years of age, belonging to Orthodox families, to orphanages or other charitable institutions founded or supported by non-Orthodox charitable or other organizations.

From Art. 8. Religious books, contents of which in the opinion of the Holy Synod of the established Church of Greece, are incompatible with the doctrines and sacred traditions of the Orthodox Christian faith, shall not circulate freely. . . . Within one month after the publication of the present law, all such books now in circulation must be brought to the prefecture of the province in which they are circulating; otherwise they will be seized by the public authorities without any further formalities or right to compensation, and persons failing to comply

herewith or concealing such books shall be punished by imprisonment (not commutable) and a fine of from 2,000 to 10,000 drachmas. Against such decisions there shall be no appeal.

From Art. 9. Recognized clergymen of Christian confessions of any grade and the leaders of sects, of whatever nationality, cannot move outside of their respective districts, and in the case of leaders outside of their seats of office, without permission from the Ministry of Cults. Any person infringing this clause shall be punished, whatever his nationality, by a fine of from 2,000 to 50,000 drachmas and by imprisonment up to six months (not commutable) and on a second offense, by deportation or expulsion.

Art. 11. The going abroad of clerics of all grades or of chiefs or leaders of religions, confessions or sects is permitted only with the approval of the Ministry of Cults, such approval to be duly grounded and issued conformably with the regulations in force for the clergy of the established church.

From Art. 12. The entry into Greece of all clerics of any religion or confession or sect or of leaders or heads of sects or of religious teachers, of any nationality, is allowed only by special permission of the Ministry of Cults and of the Ministry of Foreign Affairs.

Certain paragraphs in this law seem to indicate the government's purpose to tighten its control of the established church, but the greater part of it is clearly designed to hamper the activities of any other church. These two purposes are by no means inconsistent. They are, indeed, the two ends toward which establishment naturally tends unless checked by a liberal sentiment in both state and church. In Greece at the present time such sentiment evidently exists in neither. Lacking this restraint, there remains no other except "a decent respect for the opinion of mankind." Though the opinion of mankind, even in democratic states, seems singularly complacent toward the destruction of civil and religious liberty in other states, it is not to be hastily concluded that Christians in free countries are similarly indifferent. They have no disposition to call a crusade or to summon the marines to enforce freedom of religious teaching. But they are aware of the indignity done to the church and to human liberty by putting the church into bureaucratic bondage, and they sense the inconsistency between an established church's profession of brotherhood with other faiths and its compounding with the state to take away their liberties and entrench itself and its spiritual monopoly behind a legal barrier.

Put these two facts side by side: first, the new Greek law, which forbids all "proselyting" (i.e., all evangelical preaching and teaching) and subjects all evangelical literature to the censorship of the Holy Synod, was not issued without the advice and consent of the Orthodox Church; second, the Orthodox Church was much deferred to at Oxford and Edinburgh and has a conspicuous place in the World Council of Churches now in process of formation. It may be added that the attitude of the Orthodox Church toward dissenters in Rumania is the same—only worse.

These things simply do not fit together. It is a matter of great congratulation that the Orthodox have participated so admirably in the ecumenical movement. They are needed and wanted and their presence is most welcome. For that reason it is important that they get themselves as quickly as possible out of a situation which cannot fail to embarrass them and to stultify every effort at cooperation. They cannot fraternize with the Presbyterians at Utrecht and sick the police on them in Athens. They cannot enjoy the fellowship of all believers as equals in Scotland and maintain for the Holy Synod the right to suppress all utterances not to its liking in Greece.

There are many difficulties implicit in the inclusion of established churches and free churches in one organization. At best, they are not insuperable difficulties, though they obviously limit the fields of cooperation. The least the established churches can do, if they have at heart the success of the ecumenical enterprise and do not want it to be merely a league of state churches, is to avoid exploiting their favored status to the disadvantage of free churchmen in their own countries. And the free churches also may advantageously examine themselves and see whether they are cherishing any attitudes that may give the lie to their cooperative pretensions.

It would be not only an expression of Christian humility but the promise of a more fruitful fellowship if each communion, in the quietness of its own counsels, could say: The others are good enough to associate with us, but how can we make ourselves more worthy to associate with them?

When One's Name Is Misspelled

EDITOR THE CHRISTIAN CENTURY:

SIR: If you are like other men—and I am thankful that (mostly) you are—you will suffer much irritation when your name is spelled wrongly. There are a few of our happier fellow citizens who are not exposed to this fate. If you are a "Jones," you can look calmly from your serene height upon others. Not entirely; I once knew a "Joanes," and I have read of a "Jolquhones," pronounced "Jones," as in "Colquhoun." But for the most part Jones has an immunity denied to Smith, and to all the numerous "Macs."

But what is there wrong about this? In itself nothing. But considered as a pointer to the mind of the writer, it is serious. It shows perhaps that he has a slovenly mind. If a correspondent is anxious to put you right when (if ever) your journal falls into error—and there are few pens that can resist such a call to action—then at least he ought to call you by the right name. That is your distinctive mark, and denotes *you* and no other. Put a letter in or leave it out, and this is not you. Mere professions of admiration are nullified by such an error. Your correspondent can only be likened to the man who slaps you heartily on the back and calls you by the wrong Christian name. If you are "Smith" then to call you "Smythe" is to ignore you or perhaps libel you.

This is an offense against personality. You, being you, are not of sufficient interest to that man to induce him to distinguish you from other immortal souls. You are not a person to him. You are useful to him: an audience, a sounding-board, a checkbook, a megaphone! But you are not you.

No one likes to be a thing. But such you are to this man who drops a letter out of your name. You are not "he"

but "it." And such is the implied contempt he has for you, that he will not even look you up in the directory or other reference book.

There are exceptions. Some friends of mine cannot be trusted to spell at all. If they took part in a spelling bee they would excite mirth and even wonder. When they spell my name wrongly, I do not care two straws.

Many authors and scholars spell badly; they are saved by other eyes than their own. I have read letters from a missionary of a gallant and blithe spirit, a good scientist too, whose spelling would have startled even an Elizabethan. But it does not matter much if such a man spells my name wrongly. I am thinking rather of that man who is an immaculate speller, the hero of many a local spelling bee, and yet takes no trouble to ascertain whether there are two or only one "Z" in my name, and may even call me "Septimus."

That shows his complete and criminal disregard of me. He does not even take enough interest in me to do this little thing. He can spell "phthisis" or even "eschscholtzic," but he will not trouble to distinguish me from those who use two "Z's"!

I imagine Shakespeare did not worry much when his correspondents wrote to tell him that his *Hamlet* showed a lamentable falling-off in his powers, and spelled his name in any way which occurred to them. He himself spelled it as he felt like at the moment. We live in more orderly days. It is true that few of us can write a *Hamlet,* but we have at least systematized our spelling, and our names are this or that, not both. Those therefore who give us the wrong name in these days sin against light. They show contempt for a human personality, and they should be punished, gently at first—as for example banished to an island without pens, ink and paper and with only a dictionary of proper names to read—afterwards more severely.

Ever yours ferociously for once,
QUINTUS QUIZ.

VERSE

Rooms

I HAVE seen rooms so technically correct
To principles of decorative art
That I could point out not one single flaw;
Yet sitting there it seemed I felt a wind
As chill and bleak as any winter wind
And looking at the windows could see bars
Stronger than steel for locking people in
But far too weak to lock out loneliness.

And I have sat in other warmer rooms
Where furniture and hangings merely meant
The symbols of some shared experience;
Whose windows opened freely to the wind
Yet kept out cold, although no bars were there
And all the world was welcome to come in.
There I met China in some rare old vase
And saw my homeland through a picture's face.

HELEN HOWLAND PROMMEL.

Gate of Heaven

THE mind must be serene and high
To dwell beneath this cloudless sky;
The heart must shed all petty ills
To find a home in these green hills.

Could earth be hell, could living seem
A dark mistake, by this sweet stream?
Could any mortal man grow old
Amid this field of living gold?

If men could from themselves be free,
And seek the high society
Of wood and hill, of brook and glen,
The Eden days might come again.

THOMAS CURTIS CLARK.

Strange Mood

SOMETIMES the far-off whistling of a train
Can bring a host of visions to the mind:
Gay travelers leaving irksome tasks behind—
Some forced to go by news that brought them pain;
And always when I hear the echoes wane
Then die away, a feeling undefined
Comes stealing to my heart and seems to bind
Me with a spell that I cannot explain.

And for a space I drift on wings of thought,
Assuming moods of happiness or care;
Then suddenly my soaring comes to naught,
And I am just myself; but I shall share
Something of every traveler's joy and woe,
Each time I hear those far-off whistles blow.

MARGARET E. BRUNER.

The Guarantee

WHEN the leaf shrivels dry
And brown against the sky
We do not fear that sap will never run
To turn the bare bough green
With some new vernal sheen;
Given the golden surety of the sun.
But no warm solar ray
Can stir our dead afresh
And thaw cold human flesh,
Lifting again to life our heavier clay.
Some Power securer far,
Stronger than sun or star,
Alone can raise us up; yet happier we,
For God comes down to bless
With help our helplessness,
And Love is Life's perennial guarantee.

EDITH LOVEJOY PIERCE.

The Racial Branding Iron

By Ina Corinne Brown

AMONG the recent developments in the nazi persecution of the Jews is the demand that in the future all Jewish children be given Semitic names. Jews whose present names do not come within the official Semitic list must add to them some such names as Israel or Sara in order to indicate their "racial" identity.

The pettiness and absurdity of this particular measure may conceal its serious nature. Aside from its infringement of individual liberty, the significance of the order lies in its being a final seal to the effort not only to make all so-called Aryans conscious of the presence and identity of every Jew but also to make the Jews themselves acutely race-conscious. No means has been neglected to sear into their very souls the stigma of difference and inferiority.

This enforced consciousness of difference has long been the lot of the colored races, with what inhibitive and demoralizing effects we perhaps do not yet realize. When one's inferior status, economic or otherwise, is a personal matter there is always the possibility of better times for one's children if not for one's self. The brand of racial inferiority can only mean servile acceptance, bitterness and resentment, or dull despair. To all other men and to themselves, members of the so-called inferior group are marked as less than full members of the human family.

The Racial Myth

The race myth is not new, and it lifts its head when needed to justify or support policies of government or the economic exploitation of weaker groups. It is bad at any time but when the means of communication have made it easy to sow the seeds broadcast it is more than ever dangerous. Already Italy has followed the nazi lead and as the Jewish refugees seek homes elsewhere there is a tendency for latent anti-Semitic feeling to take on the quality of racial hatred. This situation makes it imperative that people of intelligence and good will know fact from fiction in the field of race difference.

The modern race movement is pseudoscientific in that it pretends to scientific justification for its absurdities and its crimes against personality. Moreover there is probably no other field in which even the scientist has so yielded to wishful thinking and in which so much misinformation appears under the guise of authority.

Franz Boas, the most distinguished of American anthropologists, is emphatic in saying that, with the possible exception of certain isolated and numerically unimportant groups, there are no pure races and no proof of biological evils from race crossing. Neither is there any evidence of superior and inferior races in the sense of any great majority of the people of one race's being superior to all or a majority of those of another race. He does not say that there may not be differences in the widely separated racial types, nor does he deny that possibly one racial group may produce a slightly higher percentage of exceptionally endowed persons than another. He denies the legitimacy of the terms "inferior" and "superior" when applied to an entire racial group. Professor Boas makes the matter clear when he says that if we were to select the best third of mankind, according to intellect and personality, each of the larger races would be represented. The differences in cultural achievements of racial groups must be accounted for on other than racial grounds.

Language Rather Than Blood

It is significant that in his tirades against the Jews and his glorification of the "Aryan" race Hitler nowhere specifically defines his terms. Anyone who has a Jewish ancestor, or who has married a Jew, or whose husband or wife has a Jewish ancestor, is considered a non-Aryan. Although it is not explained just who the Aryans are, it is implied that they are the original German stock who are elsewhere identified with the tall, long-headed, blond Nordics. Were the situation not so tragic it would be amusing to know on what basis Mussolini has decided that the Italians are also Aryans.

It is a commonplace of scientific anthropology that the term Aryan is a purely linguistic one. Almost all the languages of Europe are now known to be related to one another and to certain Eastern languages such as Persian and Sanskrit. The name Indo-European has been given to this language grouping, and while the term Aryan is sometimes used for the whole group it perhaps more properly refers only to the eastern branch of the Indo-European stock. Nobody knows what the early Aryan or Indo-European speakers looked like, and certainly the Indo-European languages are today spoken by peoples of almost every possible physical type.

We know also that for thousands of years there was almost ceaseless movement of peoples in Europe and the Near East, and that conquering peoples often imposed their language on the conquered, or the reverse. There is nowhere in Europe any correlation of language, culture, religion, race and nationality, and there is no possible classification of peoples by one of these criteria that will not be criss-crossed by classifications based on other criteria. In any scientific use of the term, race can refer only to physical or biological characters and these have no necessary connection with language, culture, religion or nationality, all of which depend on individual choice or the accident of birth in a given locality. They refer to one's cultural or social, as over against biological, heritage.

'Racial Purity' of the Jews

It is obvious that the Jews have been a part of this unceasing movement and mixture of peoples in Europe and that their unity is a socio-religious bond rather than a biological one except within family groups. It is unfortunate that many Jews themselves have thought of the Jews as a race, just as many non-Jewish Americans and Europeans fondly imagine themselves to be pure Nordics. Both history and anthropology demonstrate that the Jewish conception of racial purity is more of an ideal than a

reality. Whether we take the Old Testament or secular history, there is evidence that the Jews have absorbed other peoples into their group by almost every known means—conquest, conversion, slavery and marriage. Likewise, and by the same means, countless Jews have been absorbed into the non-Jewish population. The number of persons who have one Jewish parent or only a single Jewish ancestor indicates the extent of this mixture today.

Hittite and Armenian Features

Anthropological evidence confirms the findings of history. More than twenty years ago an investigation of Jews throughout the world revealed the fact that there are Jews of distinctly Mongoloid type in China, Jews indistinguishable from native Hindus in India, and black Jews in Abyssinia and north Africa. Approximately 10 per cent of the American and European Jews have blue eyes, and both red and blond hair are common. Of six thousand Jews in New York city who were measured, only about 15 per cent had the so-called Jewish nose, while more than 50 per cent had perfectly straight Grecian ones. This "Semitic" nose was common among the Indo-European speaking Hittites of Bible times and is today so common among the non-Jewish Armenians that many anthropologists refer to it as an "Armenoid" nose.

Much has been made of the long-headed Nordics, and by implication at least Hitler's "Aryans" are long-headed. Actually, of course, the Germans are a mixture of broad-headed Alpines and long-headed Nordic or Mediterranean types. The Jews are found to be equally mixed, and their head shape seems to be very much like that of the other folk in any region where they have lived a long time. The same differences are found in their blood groups. All of this evidence points to the fact that there is no single Jewish type to which Jews in all parts of the world conform and there is no way in which the Jews can accurately be described as a race. When Jews live in ghettoes and there is much inbreeding, there will of course be likenesses within the local group. It seems probable, however, that much of this likeness among Jews is to be attributed to the psychological characteristics that grow out of their common status.

Problems Are Social and Cultural

Thus both history and anthropology show the Jews to be not a single racial type but a mixed people whose unity lies in their social and religious heritage. However strong this socio-religious bond, it is not something "racial" in the sense of being biologically transmitted. This fact is of the greatest importance because the justification of the present persecution of the Jews in central Europe is based either explicitly or implicitly on the assumption that the Jews are a separate race and therefore one drop of Jewish blood can contaminate the "Aryan" stock. It not only assumes that the Jews cannot be assimilated but that they must not be. Therefore even the baptized Jew who has become completely a part of the religious and cultural community is repudiated.

It would be difficult to take seriously this elaborate and absurd race mythology were its consequences not so tragic. Its spread to Italy is an ominous sign and as the large numbers of empty-handed and stateless Jewish refugees move into other areas there will be created a certain economic tension and certain social problems incident to their acceptance and adjustment in their new homes. It would seem to be highly important that every possible effort be made to help both the Jews and their non-Jewish neighbors to realize that the problems are social and cultural ones and hence of the sort that can be worked out by patience and understanding.

If nothing is here said to disprove the notion of the inferiority of the Jews it is not only because the list of distinguished Jewish persons that instantly comes to mind makes it unnecessary but also because that question is of secondary importance. If the Jews are of the same mixed Caucasian stock as are the rest of the European peoples they cannot be either superior or inferior as a *race*. Whatever evidences of inferiority or superiority are found must therefore be due to individual qualities as developed in the cultural and social conditions under which the Jews in question have lived. Hence even if it should be true that large numbers of Jews are found on a lower cultural level than their neighbors the remedy would lie in the improvement of conditions—in the breaking down of the barriers that keep them apart, not in the setting up of further barriers which aggravate the situation initially responsible.

In promoting attitudes of friendliness and understanding, especially in areas where there are large numbers of Jews on a low economic and cultural level, it is important, of course, to emphasize the contribution which Jewish people have made. It is of still greater importance that we begin once for all to root out the false notions of race that from time to time are brought forth to brand certain groups of the human family with the stigma of inborn and unalterable inferiority.

Symbols

THEY were symbols,
The preacher said—
The bread and wine—
In memory of him,
Of Jesus the Toiler.

I see other symbols.
Hungry and cold
They tramp America
Like ghosts passing by—
In the coal camps,
Dirty with dust,
Begging a crust,
A nickel, a dime,
Or an old coat
For winter time.

Toilers' children,
Gaunt and tired,
With rickets and flu—
These are symbols I see.

DON WEST.

The Sin of Thomas

By Virgil C. Aldrich

Q. I noticed your friend called you a doubting Thomas and stalked off in a rage, after your argument about spiritual values.

P. Yes, and I couldn't tell, for the life of me, what it was he wanted me to believe. Could you?

Q. That issue doesn't trouble me just now. I'm wondering instead what Thomas' fault, if any, consisted in.

P. Come to think of it, that's a question.

Q. If you had been one of the twelve and they told you Jesus had risen from the dead, would you have considered the demand actually to see and touch his body unreasonable?

P. On the contrary, I haven't much respect for those credulous people who can believe anything with no concern about evidence. What would you have done?

Q. I have an unanalyzed feeling that Thomas did make a mistake of some sort, but not the one most Christian believers think. Shall we examine his reaction, with a view to judging its propriety or impropriety?

P. Yes, since you've roused my curiosity.

Q. To accomplish this with a minimum of irrelevant and confusing considerations, we must assume the bodily resurrection of Jesus as described in John's Gospel. We shall treat this as a postulate, not as a moot point.

P. That will shorten the argument considerably.

Q. Do you object to short arguments?

P. Heavens, no!

Q. You remember that Jesus, after showing Thomas his wounds, said sadly: "Blessed are they that have not seen, and yet have believed."

P. Yes.

Q. Was this a reprimand?

P. I suppose that Jesus did intend to make Thomas sorry for something.

Q. For what, specifically?

P. That's *your* original question.

Q. Well, I can't help feeling that Jesus would not have scolded *any* of his disciples or friends for needing the evidence of sight and touch to convince them that his revived body had emerged from Joseph's sepulcher. That's why he made it a point to reappear to them.

P. None would have believed it if none had had sensory evidence, likely enough.

Q. In fact, most of them went mournfully about their business after the crucifixion and burial as if Jesus' life on earth were a thing of the past, and all showed extreme amazement at his reappearance. So incredulous were they, according to Luke, that they made him eat a broiled fish to prove he wasn't a ghost. Even the fond and intuitive Mary so little expected to see him alive again that she mistook him for the gardener.

P. So Thomas isn't as distinguished a sinner as he looks at first.

Q. Exactly. He even exclaimed, "My Lord and my God!" after seeing and touching Jesus' scars. What more could one reasonably expect of the poor fellow?

P. In the light of all this, it seems probable that Jesus addressed his remark about believing without seeing to the whole assembly, not particularly to Thomas.

Q. That's my impression. But if it's human nature to want sensory evidence concerning the existence of bodies, and if Jesus recognized this by appearing again in the flesh to his friends, what could he have been so regretful about when he made that remark? You can feel the sadness in it.

P. Yes.

Q. It couldn't be any impertinence about Thomas' demand, because it is only through sense perceptions that one becomes aware of the existence of any *body*. In so far as Thomas wanted to make sure that Jesus' body was not still in the tomb, he showed good sense in demanding that he see and even touch it.

P. Perhaps there was a certain impertinence in wanting to be so sure that Jesus existed again in the flesh.

Q. That's a very illuminating comment, P. Now I am beginning to see what Jesus had in mind when he blessed those who could believe without seeing. He was *not* blessing the man who could believe without seeing that an organism is capable of dying and living again.

P. I'm relieved to find that out.

Q. Indeed, I think that while Thomas was putting his finger on the nail-prints and his hand into the spear wound, Jesus regretted his own bodily resurrection.

P. You mean that he considered it a mistake to live again in the flesh and thus prove his divinity? That would sound preposterous to most people.

Q. Not on second thought. You see, it was simply the old predicament in which Jesus had been caught so often before. He needed, out of sympathy for suffering and simple-minded folk, to perform miracles—realizing all the time that these would be mistaken as the surest signs of the presence of God.

P. So Thomas' fault consisted in taking scars on a revived body as evidence of the presence of his Lord and his God?

Q. That's one way of putting it. Another is this: he demanded evidence of Jesus' divinity or spiritual power in an irrelevant quarter, then jumped from that irrelevant evidence to the conclusion that Jesus is divinely powerful.

P. Maybe the contemplation of this confusion is what made Jesus sad and inclined him to bless those who could believe without seeing.

Q. So it seems to me. And, viewing it thus, Jesus could hardly help thinking how easily such a garbled belief in his divinity can be—and was—shaken. At that moment, he was sorry that Thomas and his confrères were the sort who so little understood that divinity expresses itself best in the simplest, everyday social relations of unselfish people, or who so needed a miraculous bodily resurrection to convince them that he was a Savior.

P. Then that miracle was not, after all, very important evidence of what Jesus stood for.

Q. I wonder. And this suggests that the kingdom of heaven is properly the object of the "blind" belief Jesus mentioned—not in the sense of gullibility, but in the sense that sensational visual or tactual experiences have little to do with it.

P. If this is all you mean by saying that Jesus resented his own bodily resurrection, I think I can agree with you.

Q. I am not guilty of an overstatement or exaggeration, P. Just picture Thomas first staring with incredulous amazement at the marks on Jesus' body, then approaching to finger them and finally to exclaim, "My Lord and my God!" That's one of the most colossal non-sequiturs in history! I can imagine how much it grieved Jesus and made him despair that one of his own disciples could be so blinded by an ability to see with his eyes and so anaesthetized by an ability to touch with his fingers.

P. You're getting too paradoxical.

Q. My meaning is clear enough. Thomas was making the old mistake of overlooking what was important about Jesus, by being so intent upon something visually and tactually exciting.

P. I see. It's equivalent to saluting your Lord and your God only after a demonstration of magic, and there is something queer about that.

Q. After all, P., Jesus did rightfully long for more than this from Thomas, indeed from all who had had the opportunity to know him, the Savior. It saddened him to think how little he could make their hearts burn within them, without an exhibition of visible and tangible signs. He wished they could understand that the crucifixion did not kill the real Jesus, and that therefore the emergence of his body from the grave three days later was not the momentous event they took it to be.

P. If you ask me, we have arrived at a pretty good idea of Thomas' mistake, and that's what we set out to do.

Q. Yes, but it's not going to satisfy the people who know and rely on the prophets. They will argue with some justification that the resurrection, far from being a kind of necessary irrelevance, is an integral part of the divine plan of redemption, as foretold by ancient seers.

P. That would prolong the argument.

Q. Considerably.

A Christian Philosophy of Compromise

By Harold H. Titus

RECENT EVENTS call for a clarification of the principle of compromise. The Christian Century of September 28 speaks of the desertion and betrayal of Czechoslovakia by Great Britain and France, and indicates that the common man, while breathing "a prayer of thanksgiving for his deliverance," feels that "his deliverance has been bought at a moral price which it may take generations of human misery to pay." Should Mr. Chamberlain have stood on the strict letter of his pledge, or did he do right in seeking some compromise which would avoid a general European war? Did he forsake the clear line of duty, or did he envisage some compromise as a necessary adaptation of the enlightened Christian conscience to some new situation?

The duty as well as the value of keeping one's agreements as a sacred trust is clear. For a person to be untrustworthy is to destroy a vital element of his personality. It is also a misuse of faith and confidence which tends to undermine social life. For a nation to be untrustworthy is to cause a loss of respect both at home and abroad and to court disaster.

Should an agreement ever be broken? Are there conditions under which a pledge, a contract or a treaty may be rightly broken? Are there exceptions, or is the duty of carrying out the letter of an agreement an absolute one? The attempt to answer such questions raises genuine problems.

On one side are those who claim that no compromise with our pledged word is ever justifiable. Our agreements are absolute obligations. If we permit exceptions it is difficult to tell where to stop. Before we realize what is happening we are being influenced by expediency and self-interest. While it may appear easy to defend a certain exception on a special occasion, it is impossible to get a principle that is satisfactory. Pious frauds and evasions soon become easy. Self-deceit, in the form of rationalization, is always lurking around the corner. There is also the fact that confidence tends to be impaired when exceptions are permitted. Persons may hesitate to make agreements with us or to trust us in the future. A man's or a nation's honor is the thing of greatest value. Why shouldn't a man die if that is the only way to maintain his honor?

Progress Through Compromise

On the other hand, there are many conscientious Christians, with whom the writer is inclined to agree, who think that in the concrete circumstances of life certain exceptions or compromises may actually forward the growth of the Kingdom of God. Not because they wish it, but because of the structure of the particular social situation, men face the alternative of sacrificing one value or another, and in some cases the selection of the greater value may mean the temporary denial or the change in application of our agreements. A man may be "honest" in a deal that is cruel and inhuman. He may obey the written code and lack the one thing which Jesus calls essential. Such questions cannot be solved apart from a

consideration of the actual conditions in the midst of which men live.

When the problem is a choice between two conflicting duties, between two competing loyalties, or between one good and another good, the person who is morally and intellectually mature will weigh all the factors in the situation and decide according to his judgment of the relative values involved. In such a case he is not denying the value of the lesser claim, he is merely choosing the lesser of two evils or the greater of two values, according to the way it is viewed. In making his choice he must take upon himself the consequences and the guilt, if any, for the violation of the value that has been sacrificed or compromised. There is a great difference between recognizing a particular exception to some standard and raising the exception into a new standard. Absolute rules fail to recognize the unique character of some life situations, and they fail to permit the creative adjustment of a person in a rapidly changing society.

Circumstances Alter Cases

Apparently there are conditions either explicit or implicit to all our pledges and agreements. Our ancestors usually added "D. V." (*Deo volente* or God willing) to their agreements and contracts. They would do as specified unless some unforeseen event or circumstance, such as death, sickness or accident, interfered. Our courts are usually willing to nullify contracts made under the threat of force, or when fraud is present, or when unfair advantage is taken of some special knowledge or of the confidence of another. Contracts are sometimes annulled because changed social or economic conditions have made their terms unfair.

The situation confronting Mr. Chamberlain was one which is likely to confront any individual or group. What, for instance, is the state of Pennsylvania to do with the problem of bootleg coal? This problem became acute a year or more ago. The coal operators appealed to the law. They took their stand on the rights of private property and the duty of the state to guard that property. They asked for armed intervention on the basis of their moral and legal rights. The unemployed miners, left stranded by the companies when they ceased to operate certain mines, asserted their right to live. They continued to dig the coal and to sell it. Governor Earle called it the "greatest conflict between moral and civil rights in Pennsylvania's history." He refused to call out the militia but did agree to appoint a commission to study the problem.

Is the United States government justified in ceasing its gold payments and in regulating the currency? Some persons seem to feel that such action is undermining the very foundations of morality. They feel that it is a repudiation of the government's contract to meet its obligations in gold, that it changes the value of debts and alters contracts. Those who defend the government's policy point out that such action is justified on the basis of social welfare. Contracts were already being altered by the changed economic conditions, including price fluctuations. The government, they say, was forced to take action to prevent grave injustices and possibly economic collapse. These are just a few of the problems of this type.

The attitude of compromise or of laxity toward some agreement or some standard is likely to be morally suspect. Under certain conditions it is clearly wrong. This is the case when we deviate from some clear moral demand and give way to the indulgence of some personal desire which has no genuine claim against that demand. Whether we give way completely or stop at some half-way point between the two, the compromise is to be condemned. To "split the difference" between a line of duty and some vice is clearly to err. Our repugnance to this type of compromise is likely to carry over and make it easy for us to condemn all compromise regardless of its nature. There are, however, other types of compromise.

Different Types of Compromise

The situation is quite different when the problem is a choice between two conflicting duties. Abraham was forced to choose between devotion to a tribal religious rite and the claim of family affection. The disciples of Jesus were caught between the demand for observance of the Sabbath and the need for food. Both claims may appear to represent certain aspects of the highest good. In an imperfect social order, and especially in times of rapid change, conflicts of obligation are likely to present themselves to individuals and to groups. Compromises may be necessary if adjustments are to be made to the new circumstances. They may be, in part, adaptations of the enlightened Christian conscience to new duties. Christian ethics, where there is a conflict, offers a presumption in favor of the welfare of the larger group.

Compromise under certain conditions may be the way to progress. Occasionally two persons or two groups find that their interests are opposed, or it may be merely that their views are different as to what is the proper course of action. So long as they stand solidly on their respective positions and refuse to move, no solution is possible. Under such circumstances the road of progress is through compromise. Anyone who has served frequently on committees will recall that the report is sometimes not the complete wish of any one member but a compromise which all of the members accept because it gives a tentative harmony which enables action to continue.

The Dilemma Confronting Mr. Chamberlain

To return to the dilemma which confronted Mr. Chamberlain. Let us assume that there was an agreement to defend the territorial integrity of Czechoslovakia. There was also the pledge of the government to renounce war as an instrument of policy and to seek to settle disputes peacefully. Which was worse—to sacrifice the national boundary of a country or to plunge a continent and perhaps the world into a terrible war? The latter would kill millions of innocent people and possibly jeopardize civilization for years to come. There were also further complications. Czechoslovakia had been created on the basis of the principle of the right of self-determination. Under the leadership of President Wilson, this principle had been accepted by France and Great Britain. But here was a section of Czechoslovakia that apparently wanted to leave and join Germany. Suppose a new world war were to be fought. Even if France and Great Britain were vic-

torious that area would have to be given to Germany unless a new victor's peace, leading to future conflicts, was to be drawn up. Clearly, the issue was complicated.

If Mr. Chamberlain acted merely on the basis of national self-interest, or if he was willing to have peace only because it was a little nation which paid the price, his action is to be condemned. If he weighed all the factors involved and chose what he considered to be the greater value, he should not, I think, be condemned morally, even though some may feel that he chose unwisely.

Since the first reactions to the Munich agreement, several different interpretations have been set forth. One of these assures that Mr. Chamberlain and Herr Hitler had an agreement before the "crisis," and that many of the events during that period were merely for the purpose of gaining the support of public opinion. If this was true, or if Mr. Chamberlain was more pro-fascist than appeared, it might change the view with which we would regard him, but it would not affect the validity of the general argument itself.

When a problem of right and wrong confronts him, the morally mature man will examine and carefully consider all the factors involved in the selection of each of the possible lines of action. In the light of his comparison of the values involved he will make his decision. Morality is not a rigid set of rules. It includes growth and devotion to an ideal. Christian morality includes love for God and for man. Loyalty to Christ means loyalty to the best possible life in the situation in which men find themselves. Perhaps this is the only thing on which we should be unwilling to compromise. Can we say that there is a Christian philosophy of compromise?

BOOKS

The Arrow that Flieth by Night

AIR RAID, THE TECHNIQUE OF SILENT APPROACH, HIGH EXPLOSIVE PANIC. *By John Langdon-Davies. George Routledge & Sons, 68 Carter Lane, London, E. C., 2/6.*

IN A STRIKINGLY original study of war from the air, Mr. Langdon-Davies exhibits both the physical and the psychological effects of such bombings as have been inflicted upon the Spanish loyalist cities and discusses precautions against them. As usual, the technique of attack has advanced more rapidly than that of defense. Indeed, in the author's opinion, the standardized and orthodox air raid precautions—the blessed "A.R.P." in which the British authorities have been feverishly drilling the populace, with the routine of gas masks, bomb-proof shelters and planned evacuation of cities—not only fail to give protection from the minor danger they were designed to meet but play directly into the enemy's hands with reference to a much more important matter. The obvious but minor danger is sudden death for a few hundred or a few thousand people by explosion or gas. The real danger is the demoralization of an entire population by panic, induced by acute fear alternating with sustained suspense, and the paralysis of a community's life.

The characteristics of the modern air raid, as developed in Spain by Italian and German technicians in training for bigger game, are two: the silent approach, and the use of very high powered explosives. The silent approach is achieved by rising to a great height outside the area of observation and then gliding with dead motors to a position something like 10,000 feet above the spot at which the bombs are aimed. The height and the silence render detection impossible. In most cases the first alarm is the explosion of the bomb. From such a height, the aim is of course wild. But that does not matter, for the purpose is not to hit any particular thing but to demoralize the population. The old concept of "military objectives" has practically disappeared. Raids at frequent but irregular intervals, without warning, striking at random over a densely populated area, and with the high destructiveness and especially the terrific noise of the new high explosives, produce a shattering effect upon the nerves of the entire community. That is the new military objective—or at least half of it. If the population can be driven underground and normal life brought to a standstill, that is the other half of it. For a modern city is a going concern, and when it ceases to go it ceases to live.

The author's descriptions and illustrations of the bombing of Barcelona are vivid and harrowing, but they are not used as "atrocity stuff" to rouse hate. Rather they are factual data for the portrayal of a new technique of attack and for the building of a new technique of defense. The urgency of the need for the new defense, in his judgment, grows out of the fact that Italy and Germany are merely using Spain as a training ground preparatory to an attack upon England. One might even share Mr. Chamberlain's comfortable conviction (if he still has it) that the so recently aggressive powers are now convinced that negotiation is the better way, and yet be more than a little disturbed by the suggestion that his country has no defense, just supposing one might some day be needed, except such as would enhance the very danger it is designed to ward off.

W. E. GARRISON.

The Wages of Sin

MEDIEVAL HANDBOOKS OF PENANCE, A TRANSLATION OF THE PRINCIPAL LIBRI POENITENTIALES AND SELECTIONS FROM RELATED DOCUMENTS. *By John T. McNeill and Helena M. Gamer. Columbia University Press, $4.75.*

THE CHURCH of the early centuries took seriously the matter of disciplining its members for violation of its moral code as well as for holding heretical opinions and for lapsing from the faith in times of persecution. Confession was required and penalties were imposed before restitution, both as a just punishment for sin and a deterrent to other offenders and as a sacramental means of securing divine grace. At first, confession and penalty were public, but in the early Middle Ages secrecy became a feature of the confession. Thus arose the confessional with its confidential relation between the sinner and the priest. Deprived of the check and guide of publicity and the common opinion of the church in estimating the gravity of the offense and imposing a commensurate penance, the priest needed specific instructions. The penitential books, sometimes prepared and promulgated by synods, sometimes put forth on the authority of learned and trusted leaders, served as criminal codes for moral and ecclesiastical offenses. The spread of monasticism

required the inclusion of special sections dealing with offenses against monastic vows or failure in the performance of duties.

The most interesting of these penitentials were composed between the sixth century and the tenth. One is traditionally, but doubtfully, ascribed to St. Patrick. Others were as late as the sixteenth century. The earliest are Celtic in origin.

The documentary sources, to which the authors have given prolonged and meticulous attention, are a jungle of Latin manuscripts, widely dispersed through European libraries and presenting difficult problems of textual and historical criticism and translation. A critical estimate of the solutions which Professor McNeill (the principal author of the book) and Dr. Gamer (who assisted him in many parts of it) have given to the countless problems arising in such a study would be possible only to one who has employed equal or greater diligence and scholarship in this field. So far as the reviewer can discover, no such person exists.

But speaking as an interested reader, rather than as a technically qualified critic, one may observe the extraordinary illumination which this study throws upon some aspects of medieval Christianity. One finds illustrations both of the carry-over of pagan superstitions and practices, and of a vigorous fight against the same. One notes both the detailed, and sometimes ridiculously petty, prescriptions of penalties for the most trivial infractions of ritual requirements, and the stern insistence upon a code of Christian morals, especially for the clergy. The monk who "disdains to bow to any senior shall go without supper," while more than one crime of violence or incontinence is punished by "seven years of fasting in exile." But commutations for cash are introduced, and penalties tend to become lighter. According to a seventh century Irish (or perhaps Frankish) penitential, a cleric who kisses a woman shall do penance for a year; in the eighth century, "if anyone denies God without necessity and recants, he shall do penance for ten years, three of these on bread and water." But in Spain at the beginning of the fifteenth century, "anyone who kills a Jew or a pagan shall do penance for forty days." (Later it was cheaper.)

The work is published as Volume XXIX in the monumental series entitled "Records of Civilization: Sources and Studies," edited under the auspices of the department of history, Columbia University. Professor McNeill is a professor of church history in the divinity school of the University of Chicago.

W. E. G.

Books in Brief

CHILDREN OF THE RISING SUN. *By Willard Price. Reynal & Hitchcock, $3.00.*

Price's earlier book, *Pacific Adventure,* on the islands over which Japan received a mandate at the close of the war, suggested to some critics that his relations with the Japanese authorities must be too close for an entirely impartial view. It did not seem so to this reviewer. The present volume, telling "what the Japanese people are and why they are so," should dispel any such suspicion. It is the book of a thoroughly informed writer who, after living in Japan for years and traveling over all the areas to which Japanese influence has penetrated, paints his picture of the Japanese character in all the colors, including black. Much has happened since the author finished his manuscript, but nothing that requires correction. He sees little hope for the "open door." Japan, he thinks, will beat us in competition for China's trade whether the door is open or not. So—"America withdraws from the Orient. But she cannot seem to do it without getting her fingers caught in the closing door of China, casting regretful backward glances upon the Philippines, and tripping over Guam."

THE HEALING KNIFE, A SURGEON'S DESTINY. *By George Sava. Harcourt, Brace & Company, $2.50.*

The dramatic quality of this autobiography of a surgeon is indicated by its opening episode—the successful performance of a delicate operation with a jackknife when the operator, at seventeen, was a soldier in the White Russian army during the revolution. That incident's promise of excitement is more than fulfilled. The Russian youth—"George Sava" is not his real name, though he is a real person—pursued his medical education all over Europe. It was an adventurous quest. The problem of earning a living while carrying on his studies was one complication, but only one among many. It is both a personal and a professional story of unusual intensity.

THE TROUBLE WITH TIGERS. *By William Saroyan. Harcourt, Brace & Company, $2.50.*

It was in 1935, if memory serves, that Saroyan landed in the limelight as suddenly as though he had come down a chute from somewhere high up in the wings. Never having sold anything before, he sent stories to nearly every magazine in the country and apparently all of them were accepted. What is more surprising, within a few months he published a volume of short stories—something few writers of short stories can do with impunity—and it was a success. Even Gertrude Stein liked it. The present volume contains more than thirty stories, including some very short sketches. Saroyan deserves his popularity. He writes like no one but himself and he has creative imagination. It is not yet apparent that he can work on a larger scale than miniatures, but some of his miniatures have an almost gigantic quality.

Books Received

Kings and the Moon. By James Stephens. Macmillan, $1.60. (To be reviewed.)

A Puritan in Babylon, The Story of Calvin Coolidge. By William Allen White. Macmillan, $3.50. (To be reviewed.)

War Messages and Other Selections. By May-ling Soong Chiang (Madame Chiang Kai-shek). China Information Committee, Hankow, China. No need to state the price, or the publisher's precise address. The "China Information Committee" doesn't live there any more. The book came from the press in September, just before the fall of Hankow. Comment later.

The "Defense of Galileo" of Thomas Campanella. By Grant McColley. Smith College Studies in History, Northampton, Mass., 75 cents. Campanella, imprisoned twenty-seven years for heresy, wrote this treatise in a Neapolitan dungeon in 1616 when the ecclesiastical campaign against Galileo and the new science was just beginning. It is here translated into English for the first time, with introduction and notes. The editing is scholarly and the document itself is an important landmark in the struggle for intellectual liberty.

Music in My Time, and Other Reminiscences. By Daniel Gregory Mason. Macmillan, $5.00. (To be reviewed.)

Psychology Serving Religion. By Richard D. Hollington. Abingdon Press, $2.00. (To be reviewed.)

Jesus and His Church. By R. Newton Flew. Abingdon Press, $2.00. (To be reviewed.)

A Handbook of Drama. By Frank Hurburt O'Hara and Margueritte Harmon Bro. Willett, Clark & Co., $2.00. (To be reviewed.)

English Folk, A Book of Characters. By Wallace Notestein. Harcourt, $3.00. (To be published Dec. 1.)

The High Plains, Poems. By Kenneth Porter. John Day, $2.00. (To be reviewed.)

The Wayfarer, A Novel. By Shirley Seifert. M. S. Mill Co., New York, $2.50. (To be reviewed.)

Yet We Can Hope. By Lee A. Howe, Jr. Judson Press, $1.50. An affirmation of faith and, still more, of hope for the world even in its present desperate plight. The hope is partly based on history; the world has passed through crises before, and men have been raised up to introduce new eras. But it is chiefly based on faith—on the nature and power of Christianity, on the often erring but never dying church, on the help of God. In the light of all the facts, we even dare to hope for peace.

The Contemporary Christ. By Richard Roberts. Macmillan, $2.00. (To be reviewed.)

Filled! With the Spirit. By Richard Ellsworth Day. Zondervan, $1.50. A devotional yearbook with a text and a brief but pungent homily for each day in the year.

Lesson Commentary for Sunday Schools, 1939. Edited by Charles P. Wiles and D. Burt Smith. United Lutheran Publication House, Philadelphia, $1.75. A commentary on the international Sunday school lessons for the coming year, prepared especially for use in Lutheran schools.

Strangers on Earth. By Sverre Norborg. Augsburg Publishing House, Minneapolis, $1.00. Sketches of eight Old Testament characters. They are, in effect, biographical sermons.

Christmas, An American Annual of Christmas Literature and Art. Edited by Randolph E. Haugan. Augsburg Publishing House, $1.00. The eighth annual volume in this handsome series. The Christmas annual is rather a European than an American tradition. This one, we believe, is unique in America. But it is a tradition that transplants well. It brings the spirit of both a merry and a Christian Christmas.

Believest Thou This? Compiled by T. B. Lloyd. Meador Publishing Co., Boston, $1.00. Selected scripture texts and comments, followed by the testimony of Old Testament seers and New Testament witnesses to the power of God and the gospel of Christ.

CORRESPONDENCE

Sponsors of Missions

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me, through you, to address an open letter to all sponsors and friends of Christian missions. Christmas is approaching. Let me, as the "mouthpiece" of those who suffer, bring you greetings from 70 million refugees across the ocean. On behalf of the refugees in China, I should like to express my gratitude for what the Christians of America have been doing.

The missionaries who have remained in China have given fine moral support to the Chinese people. Their willingness to sacrifice and their untiring spirit in service have led the Chinese Christians to serve wholeheartedly and the non-Christians to realize that only through the love of Christ will a man die for his friends. Their stand for justice and fair play and their Christlike spirit have shown to the refugees that the fullness of the Christian message is the spirit of service. We are thankful that Christian missions have been established in China.

Missionary institutions have done more in relief work than any other organization known in China. Their work may be divided as follows:

1. All mission hospitals which have not been destroyed by bombings have been operating as usual. Missionaries in these hospitals have been working 15-20 hours daily in caring for the civilians wounded from bombings in large cities and countrysides, though some of them are far away from the war zone. They perform hundreds of major operations daily after the routine air raids. In Canton Hospital alone there have been more than 600 wounded civilians treated regularly. Your missionaries work unceasingly to save humanity for the sake of the Master.

2. Mission compounds, schools and churches have been converted into refugee camps. The missionaries in shattered Shanghai, Nanking, Suchow, Chengchow, Kaifeng, Hankow and other cities still give their services untiringly. They provide food, shelter and sometimes clothing for these refugees; they comfort them with the message of Christ and teach them to face life heroically. In Nanking after the occupation by the Japanese, missionaries became truck drivers, policemen, night watchmen and managers of the so-called safety zone where thousands of Chinese were gathered. With Christian love they endanger themselves to act as "good neighbors."

3. The Chinese people are especially grateful to all missionaries who are in China today and who are guardians and protectors of women in the Japanese occupied areas. Even from the safety zones women have often been stolen at night by Japanese soldiers. Had there been no missionaries, Chinese women would have suffered more unspeakable horrors.

Finally, to the sponsors of missionaries, may I say this: A missionary asked a Chinese pastor what he could do besides what he had been doing to help the Chinese. This pastor replied: "Christians of your home-land have shown sympathy and support in helping our suffering refugees, but we ask only one question." This is the question that friends in America also have tried to answer but with little success: "Can a public opinion be created in democratic and Christian nations that will check the aggressive nations by economic noncooperation with and an embargo on munitions to the aggressors?" Since the Munich conference, democracy is gradually giving way to totalitarian dictatorship. The future is not bright. Chinese people have been striving for unity during the last thirty years. The republic of China is a democratic nation. We shall not give it up for temporary peace. We are determined to resist till China can be a nation where there is justice under law, equality among all peoples, and freedom in religious worship! Then, the Chinese Christians' dream of Christianization of entire China may be realized.

Washington, D. C. ROBERTA MA.

Must Prepare to Fight the World

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "More Billions for 'Defense'?" asks the question: "Why is another major expansion of our fighting forces, . . . needed?"

You accept the opinion of General Hagood to the effect that the proposed expansion means "another expeditionary war to be fought across the Atlantic or Pacific." The Munich agreement means that at least for many years to come there will not be another opportunity for us to "save democracy" in Europe: the ruling powers of Europe will not want such salvation from us again. Moreover, there is no sense to the claim often made that Britain wants us to pull her chestnuts out of the fire for her in China. Britain is certainly attending to her own chestnuts in China and does not want any assistance from us. There is, of course, a secret agreement between Britain and Japan. It is not necessary to read the exact terms of this secret alliance to have proof of its existence. Manchuria proves the existence of such an alliance; Manchukuo proves it; the nine-power conference proves it; and bleeding China proves it. The rulers of Britain would much prefer to have Japan dominant in China than to see Chinese democracy triumphant. The rulers of Britain do *not* want the American policy of self-determination to prevail in China. Therefore, the diplomats of Britain have done and are now doing everything in their power to prevent an American-Japanese war, all the British propaganda in our country to the contrary for the very purpose of making Americans forget about the open door policy. For a long time Britain and Japan have marked China for dismemberment.

Again, you take the opinion of Major Eliot, another military "expert," to the effect that the United States navy as already provided for is sufficient for defense of our country against "the *combined* navies of Japan, Germany and Italy." While profes-

sional military opinion is divided on the question as to whether or not our navy as provided for is sufficient for the defense of continental United States against these three powers, it is practically unanimous in holding that our navy as now provided for is not sufficient for the proper defense of the Monroe Doctrine. Besides, Eliot's whole argument ignores the very real possibility that Britain and France might join Japan, Germany and Italy against us. That is a very strange omission. When have Britain or France ever held back when they had a good chance to get their fingers in the pie? The European balance of power and not the Monroe Doctrine has been our chief protection in the past from a concerted European attack. This old European balance of power is no more. And there is very much rich loot in the Americas for such as Chamberlain and Daladier and Hitler and Mussolini and Hirohito.

Chicago, Ill. ERNEST BRADSHAW.

God No University President

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just heard two speeches from two nationally known religious educators. Their speeches dripped pessimism at every pore. The result for me was that religious education, if it was not debunked, at least had its limitations revealed.

We have been on the wrong track. We began at the Bible, and thought we needed teachers, and we took our methods from the schools. We should begin at personality, for that we need counselors and we must get our methods from the home.

Jesus' conception of God was not a university president; he was a Father. Therefore the proper leader for a Sunday school class is not a B.A. in education, it is a parent who has made good with his own children.

This approach will cure the pessimism of your two articles of October 26, "Arrested Liberalism" and "Dropping the Bible."

First Baptist Church, E. A. KELFORD.
Eaton Rapids, Mich.

Presbyterian Church in America

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a line or two to straighten out a kink in contemporary church history as reported in the October 5 issue. The "Fundamentalist Presbyterians" of whom you speak are not the ones who are carrying the fight for the right to use the name Presbyterian Church of America, the original Machen-led seceders of a few years ago, but are seceders from the secessionist group. The members of the Bible Presbyterian Synod parted company with the P.C.A. a year or so ago because of differences in their views on eschatology and Christian liberty, the seceders being in the main premillenarian dispensationalists and advocates of rigid total abstinence so far as use of intoxicants goes. The P.C.A. supports Westminster Seminary, founded by the late Dr. Machen and others, while the later secessionists support a new school, Faith Theological Seminary, at Wilmington, Del. The faculty chairman of the new school, Rev. A. A. MacRae, was formerly assistant professor of Old Testament at Westminster. The Westminster group is still fighting for the right to use the name Presbyterian Church of America, and to this outsider, at least, the efforts of the Presbyterian Church, U.S.A., seem quite picayunish and out of the spirit of the Master in the quibble over nomenclature.

Forestville Reformed Church (R.C.A.), HERMAN J. KREGEL.
R. 1, Ringle, Wisconsin

Churches and the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to thank you most heartily and emphatically for your recent editorial on "More Billions for 'Defense'?" I thoroughly agree with your editorial, the sanest views I have seen on the subject. Would that there were some hope that such views would prevail.

But I do not find myself entirely in agreement with "Thinking Ecclesiastically."

It seems to me that a church, "the church of God that is at Corinth," or at Claremont, is a company of men and women united by a common loyalty to Jesus Christ and associated for mutual help in Christian living and for fellowship in good work. Since there are many such companies we may speak of "the churches of Macedonia" or of California. These companies are united with each other in various, looser or closer associations. As individual churches and as associated churches they have their history and their traditions, no doubt deservedly prized, but I imagine that few, if any, would claim that it was entrusted with infallible truth.

Now what is "the church" about which so much is said? The author of the Revelation did not write to the church of Asia, but to individual churches, some in praise, some in censure. So now one can easily think of churches which are very much alive in the best sense, and fear that some are poor while they think themselves rich, and know that some have only a name to live. But what sense is there in lumping them all together as "the church"? "The church," it seems to me (apart from its local use), is a highly important form of organization, not an entity. Does Paul ever say, "The church is the body of Christ"? I think not.

Claremont, Cal. D. W. LEARNED.

Favors an Economic Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: Give us more of Dr. Palmer's call for a world economic conference. There can be no doubt but that God has placed his church in the world to bear witness to exactly just such a faith as this. The fires of faith are burning low throughout the world so far as the hope of the masses for peace is concerned. But the fires have not been extinguished. The church can throw enough wood on the fire to make a mighty blaze.

In justice to the Federal Council of Churches it should be said that Dr. Palmer is not calling for much of anything that goes beyond what the Federal Council has already approved. Under date of October 7 the department of international justice and good will of the Federal Council sent out a memorandum on the international crisis and the peace movement. The last sentence of that memorandum reads: "It would seem to be the part of wisdom, therefore, to convene the representatives of all the nations around a conference table and make a fresh start in an effort to lay the foundations for an enduring peace."

Dr. Palmer's article must be one of the responses to this memorandum which was sent out for study and appropriate action. Let's all throw more wood on the blaze.

Elroy, Wis. D. M. STERLING.

Speaking of Racial Minorities

EDITOR THE CHRISTIAN CENTURY:

SIR: Since reading the plans for the housing of delegates to the Methodist Conference on Unification to be held in Kansas City I have been wondering if any arrangements have been made to house the Semitic Carpenter of Nazareth if he should come. I know there are facilities available for the segregation of the Negroes. Is there a young men's Hebrew association where the Lord Jesus would be permitted to stay?

Methodist Episcopal Church, WILLIAM OSBORNE HART.
Dundas, Minn.

Nincompoops

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that you continue to take a dig at the California pension plan in each issue. You comment not unfavorably on the ribaldry of the university students. This demonstration took place at a university to which the chief money-lender of the state gave $1,500,000 and it was staged by a professor in that university who is the most rabid and detestable "red-baiter" in the state of California, whose ideal of Americanism is the Liberty League and who once spoke of the general conference of the Methodist Episcopal Church as a gathering of fools. The money-lender owns

thousands of homes and ranches in the state which he has taken over because the owners had no other means of paying than our circulating medium.

That excellent means of training young students in the studious and rational consideration of economic problems should be recommended.

The California pension plan has demonstrated one thing—that the American people are consummate nincompoops in economics and finance. Not one in ten thousand knows the nature and function of a circulating medium; how it comes into being and is gotten into circulation and what it costs; and who it is that gets "something for nothing." As Quintus Quiz remarked in a recent number, it mysteriously appears and then as mysteriously disappears. And the poor dupes don't know why that is.

Pasadena, Cal. FRED BULL.

How to End Graft

EDITOR THE CHRISTIAN CENTURY:

SIR: Without doubt the most effective weapon for dealing with graft, chiseling and exploitation in American life is social ostracism for the grafter, the chiseler and the exploiter. This is thoroughly scriptural; see I Cor. 5:11. If into the schools of America could be put the clear teaching that any man or woman who profits unjustly or unfairly, or who lives off such profits, is a social leper and pariah, the effect on business ethics would be profoundly felt in the next generation. That is what has been done in the schools of Denmark and in their folk schools; children have been taught that getting rich off the labors of others just is not done by *decent* folks.

Tipton, Iowa. OTIS MOORE.

Liquor Advertising

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article, "Home Is Where the Quart Is," interested me very much. It is well, as the Christmas season approaches, to recall the beautiful full-page advertisement which appeared in all big city papers on last December 16. Framed in considerable fancywork are pictured six bottles of hard liquor, and the title carries the words attributed to Jesus, "It is more blessed to give than to receive." The distilling interests have graduated from the "friendly Y.M.C.A. hand on the shoulder" to the rarified atmosphere of Jesus himself. How about the verse, "Woe unto him who giveth his neighbor drink"?

Another advertisement lies before me—an Indian in ceremonial regalia, calling attention to the virtues of Old Drum whiskey. It reminds me painfully of my friend Whitewing of the Oklahoma Osages. You would have supposed that, for the sake of his beautiful baritone voice, Whitewing would have learned to drink intelligently. The saloonkeepers in Kansas City worried about it, and were very kind. When he was ready to crash under the table, they helped him into a taxi and sent him home. If his fingers were too stiff to handle his wallet to settle his account, they had to extract the proper amount. Sometimes he was so unconscious they couldn't get his wallet back in his pocket. Sometimes they would write an I. O. U. and help him sign it—for he was a rich Indian. We discovered these kindnesses when we went to the lovely cozy taverns to plead with them not to sell him liquor. But they always gave him a cordial welcome.

Whitewing died last fall at the age of about 27. It looked like acute alcoholism. So the whiskey advertisement with the Indian, and the names of big distillers, conveys to my mind the voice of my friend singing, "Earth hath no sorrow"—and the kindly Distilled Spirits Institute adding, "that intelligent drinking cannot cure!" Firewater, the Indians' Friend!

In these days of disintegrating family life, the Wilkens Family whiskey uses a charming picture of a father pouring the golden cheer for his two young sons. Disdaining profit in the promotion of closer family relationships, the liquor industry has put its shoulder to the keg, and is turning every spigot to raise family standards.

A Maryland liquor producer, describing the growth of his business in the past four years, continues: "If you are looking for a high return on your money—with *safety*—if you want to retire and live in comfort on your income, if you want gold in your pockets when there is silver in your hair, here is your chance to get the highest return on your money with *safety*." Business note: Advice expressed in 1912 at retail liquor dealers' convention, "Remember, nickels expended in treats to the boys now will bring dollars to your till when the habit has been formed."

No, the liquor industry cannot be accused of showing partiality. Their advertising reveals a wide reach for the friendship of all classes of society, leaning definitely toward the poorer classes, as in one section of Chicago where there are close to five hundred liquor selling establishments, and 60 per cent of the people are on relief.

Leonia, N. J. EDITH O. NEWBY.

From an Ardent Youth of Ninety

EDITOR THE CHRISTIAN CENTURY:

SIR: You know that your publication is very commonly called "liberal" by persons who mean to express disapprobation. Now I, a sincere "fundamentalist"—so sincere that the Auburn affirmationists would sneer at me—am also so liberal that I enjoy The Christian Century more than any other publication I receive. Your "doxy" is not always my "doxy." But my constant aim is to keep my mind humble, alert, acquisitive and ever open to the reception of new truth. And if anyone limits his reading to what he already agrees with, he misses the mental stimulus that *audi alteram partem* gives. Iron sharpeneth iron. So a man sharpeneth the countenance of his friend.

My copy is passed on to my pastor, who reads it with equal delight. He then passes it on to friends, and they do the same.

"Discussion," wrote Woodrow Wilson in *The State,* "is the greatest of all reformers."

A week or so ago, in teaching a men's Bible class, I used the article "Dropping the Bible" as the *pièce de résistance,* fully agreeing with the mournful truth it presented from such an unusual angle. When I took the November 9 issue to my pastor, I said: "You are going to find in here a noble gospel sermon by Rev. E. F. Tittle. Also a fine article by Mr. Albert W. Palmer, in which you will find a noteworthy metaphor on page 1369." I'm sending it to the *Readers' Digest.*

And Quintus Quiz! Bless his heart for his weekly letter. *Jam satis est,* so I sign myself yours gratefully.

Washington, D. C. ADDISON HOGUE.

[Prof. Hogue, now nearly ninety, is an elder in the Presbyterian Church in the U. S. He taught in Southern College for 46 years. THE EDITOR.]

A Realistic Pacifist

EDITOR THE CHRISTIAN CENTURY:

SIR: I have some questions concerning Sherwood Eddy's article in the November 9 issue, "Must We Face the War Problem Again?" Does taking an absolute pacifist stand necessarily mean withdrawing "to the cell of his individual conscience in China or Spain . . . and not be permitted by his conscience . . . to lift a hand to oppose" the robbery, rape and destruction taking place in those countries? Does Mr. Eddy mean by this that there is only one means of defending one's country, the way of armed violence, machine guns and bombs? Is he confusing pacifism with passivism? Is it impossible (as Mr. Eddy in his article implies) to be a pacifist and a "realist" at the same time (a realist being one, I presume, who is under no illusions, who is aware of *all* the realities of our life)? Does being a pacifist necessarily mean that one's "moral viewpoint is that of a perfectionist"? Finally, isn't it really being realistic to realize that one does not overcome war and frightfulness and evil (as Dr. Tittle points out in his article in that same issue) by carrying on still more war and frightfulness and evil? Or is this being romantic, idealistic and perfectionist?

Yours, trying to be a realistic pacifist,

Forest Home Chapel, W. ROBERT STEVENSON.
Ithaca, N. Y.

Depression Marks Armistice Day

Fear of War Dims Celebration—Rabbi Makes Plea for Germany—Eli Bates Settlement House Closed

(Correspondence from Chicago)

CHICAGO, Nov. 14.—The 20th anniversary commemoration of Armistice Day last Friday was probably the most depressing that Chicago has witnessed to date. There was the usual brief American Legion memorial service at State and Madison Sts. in the Loop, and many other legion meetings throughout the city and suburbs. Northwestern University listened to Senator Gerald P. Nye at a special convocation and Bertrand Russell, eminent philosopher, addressed an assembly at the University of Chicago. The latter institution also dedicated a plaque in Rockefeller Memorial Chapel in memory of its war dead. Rabbi Felix A. Levy addressed a meeting at the Covenant Club at noon. A few rather feeble peace rallies were held. But every commemoration was shadowed by the awareness that two great wars, in China and in Spain, are now in progress, that a threat of war by the dictators has recently sent the democracies into retreat but only to arm more feverishly than ever for probable conflict, and that the fate of our own country is tied closely to the fate of the rest of the world. The threat of inevitable war, not necessarily this year or next, but in the not distant future—a threat more terrifying than anything the world has imagined—seemed to hang over every armistice commemoration.

* * *

No 'Republican Trend' In Illinois

The "Republican trend" observed in the recent election was not in evidence in Illinois. The Democrats elected practically their entire slate, from United States senator down; Cook county did not elect a single Republican to office except the country-town county commissioners. Some commentators have seen greatly increased prestige for the Kelly-Nash machine in this victory, but it probably is due rather to the continued popularity of President Roosevelt and to faith in Governor Horner, an honest and socially minded executive. Horner has won in every contest with Kelly for leadership in the party.

* * *

Rabbi Asks Mercy and Justice For Germany

One expects to hear a Jewish rabbi plead for justice and mercy for his fellow religionists in these days of bitter persecution, but one hardly expects to hear from him a plea for those who persecute his race. Such a plea from such a place seems to be an echo of the teaching of a Jewish rabbi in Palestine 2,000 years ago. That echo was heard last night as Rabbi F. M. Isserman of St. Louis spoke to a great audience at the Sunday Evening Club. "Not by seeking destruction of our oppressors but by their regeneration and restoration to sanity," he said; "not by placing them without the pale of civilization but by remembering that they too are members of the human race and can return to the family of nations; not by yielding to hatred and revenge but through justice, will international peace and security be brought about. Only then can swords be beaten into plowshares and spears into pruning hooks."

* * *

Bishop Stewart Speaks At Church Dinner

Churchmen of all denominations were glad to learn that Bishop George Craig Stewart of the Episcopal diocese of Chicago had recovered sufficiently from his recent heart attack to permit him to appear and speak briefly at a dinner preceding a special diocesan convention, Monday evening, Nov. 7. Dr. Charles W. Sheerin of New York, the new national vice-president of the Episcopal Church council, also spoke. At the convention Bishop Stewart revealed that he probably soon would seek administrative assistance in the affairs of the diocese. It is thought that either a suffragan bishop or a bishop coadjutor will be appointed. A new corporation has been appointed, with Bishop Stewart as its head, to administer the trust funds and investments of the diocese. Previously all church property was vested in the bishop as corporation sole. No doubt the heavy duties of his office contributed to the bishop's breakdown.

* * *

Eli Bates House Closes

A very significant indication of the social change now in process is the closing of Eli Bates House, 621 W. Elm St., one of the oldest settlement houses in the city, which for 62 years has been serving the underprivileged of Chicago. The reasons assigned are the growth of the Catholic Youth organization among the Italians of the district, the expansion, owing to WPA assistance, of activities of family service organizations conducted under local leadership in the parks, and racial changes in the neighborhood. All this has eliminated the necessity for the family program formerly conducted in Eli Bates House. The property, which belongs to Unity Church, will be used by the North Side Boys' Club until the expiration of the lease three years hence. The Eli Bates shop has been turned over to Hull House.

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And So Forth

A new four-session Monday afternoon seminar for ministers and other professional church workers, under the auspices of the department of Christian education of the church federation, begins today in the Central Y.M.C.A. Professor Frank McKibben of Northwestern University is the leader, and the subject is, "Shall We Have a Unified Church?"

Preparations are actively under way for the "Schools in Christian Living," to be held in various parts of the city Jan. 30 and Feb. 6, 13 and 20, under the auspices of the same agency.

CHARLES T. HOLMAN.

Scottish Church Praises Peace

Letter to Chamberlain Asks for Revision of British World Policy—Help Offered Czech Hussite Church

(Correspondence from Scotland)

EDINBURGH, Nov. 1.—Gratitude for his efforts for peace is the theme of a letter addressed to Mr. Chamberlain by 100 ministers of the Church of Scotland on behalf of the church's peace society. "We believe," say the writers, "that we can express the mind of all Christian people when we suggest that no solution can maintain our country's honor which would throw the whole burden of sacrifice upon one small nation, and that the great powers and our own empire in particular should be willing to pay for peace some small fraction of the price which war would have cost. We would urge that such a policy involves, first, a speedy and sincere examination in open conference and in a spirit of good will of all alleged grievances, and a just revision of the treaties from which they spring; second, a willingness to make sacrifices ourselves similar to those which have been required of others, even though this may imply a drastic revision of our colonial claims and imperial policy; and third, a concerted effort to secure the economic reconstruction of Europe by the removal of trade barriers, so as to raise the standard of life for the poor and unprivileged in all countries."

* * *

Message Sent to Czech Church

The Church of Scotland through her Continental Committee has sent a warm message of fellowship to the old Hussite Church, whose situation is a matter of first concern to her. About three-quarters of the Hussite ministers have studied in Scottish divinity halls. The message recalls the long and happy fellowship which has existed between the two churches, and expresses admiration of the sacrifices made by Czechoslovakia, and of her self-control. The Church of Scotland, foreseeing new and heavy financial burdens on the Czech Church and acute distress for many of its members, has opened a fund through which help may be given.

* * *

Country Charges Unpopular, Says Bishop

"The young men who are now taking Holy Orders seem to have a deeply rooted aversion to country life," the Bishop of Aberdeen and Orkney declared in the course of his address to the annual synod of his diocese in Aberdeen last month, in reference to the difficulty of filling vacancies. He said that men leave the university for the theological college and are ordained to city churches in the south. Even when country bred, they are hardly ever willing to return and take a country charge. "I often wonder," said the bishop, "what

these apostolic missionary saints [St. Ninian and St. Columba] would say to our young men, afraid to face work in Orkney or in Shetland because they would find themselves cut off from the mainland by the sea voyage of some 12 hours." One or two disappointments may have led the bishop into severe speech, but as a matter of fact the Scottish tradition is far otherwise. One of the glories of the Scottish churches is that an overwhelming majority of their most distinguished ministers began work in quiet country villages.

* * *

Engineers and Missions

Training as a plumber and first-rate experience as a motor mechanic may today be the road to the mission field. The Church of Scotland has just appointed to her Livingstonia Mission in central Africa a man who had these qualifications. He will look after the large electrical and mechanical plant at the Overtoun Institution and train the boys there in technical work. At the same time a woman was appointed to the mission who had had a business training with practical experience in clerking, typing and bookkeeping, as well as in various kinds of church work.

* * *

Empire Exhibition Closes

In spite of one of the wettest summers on record the Empire Exhibition in Glasgow, which ended on the last Saturday of October, was a triumphant success. At the formal closing ceremony held in Concert Hall Dr. James Black led in a prayer of thanksgiving. An English friend, who visited the exhibition during its last week, said that what struck him most was the conception and execution of the Scottish churches' exhibit and the very evident attraction it had for thousands of visitors daily. A closing service in the exhibit was conducted by Dr. John White, who emphasized the responsibility of the church to the community, especially to the growing youth of Scotland.

* * *

And So Forth

Lord Eustace Percy, rector of King's College University, Durham, and a descendant of Harry Hotspur, has written a *Life of Knox* for which Edinburgh University awarded him the James Tait Black prize for the best biography of the year and an honorary degree. In delivering the lecture associated with the prize, Lord Percy said that of all the disguises the theocratic idea had assumed during the last 1,500 years, probably the most dangerous was the humanitarian utopianism of the last century. It had accustomed men to the idea that no exercise of public authority could be unjust if it had a philanthropic aim, and thus had been the direct progenitor of Hitlerism.

For 50 years Dr. Archibald R. S. Kennedy, who died in Edinburgh Oct. 24, occupied, in succession, the chairs of Hebrew and Semitic languages at Aberdeen and Edinburgh. He resigned his chair a year ago.

Rev. Archibald Main, Regius professor of ecclesiastical history in the University of Glasgow and chaplain to the king, has been nominated the next moderator of the Church of Scotland in succession to Dr. James Black.

KENNETH MACLENNAN.

Cleveland Plans United Church

Conference on Church and City Urges Positive Cooperation—'Sects' to be Included—Labor Approached

(Correspondence from Cleveland)

CLEVELAND, Nov. 10.—The foundations for a new day in city church comity were laid in Cleveland's two-day conference on church and city, Oct. 24-25. Without a dissenting word or question 150 ministers and laymen, in the concluding session, voted to unite their voices and their efforts to achieve a united Protestant church in this city as rapidly as the way can be cleared officially.

The spirit of the conference was perhaps fully as important as any action taken by it. Though the attendance was not large, it was representative. Local denominational superintendents presided throughout. In every session and in each sectional discussion a deep-seated desire to discover the unmet needs of a great metropolitan community and to minister to them unitedly was in evidence.

* * *

Constructive Policy Planned

Realizing that these objectives could be only casually considered in two days, the committee on recommendations, headed by Dr. William H. Leach, editor of *Church Management,* urged continuing study by the Cleveland ministerial association and by denominational groups throughout the year. Ministers were urged to interpret the city as a missionary opportunity to their congregations. The ministerial association has already arranged to have Dr. D. R. Sharpe, chairman of the commission arranging the conference, interpret its findings at the November meeting. Rev. Emil N. Krafft, chairman of the comity committee of the Cleveland church federation, has called upon this group to formulate a constructive policy through which a progressive interdenominational readjustment of parish responsibilities may be realized.

* * *

Findings Stress Positive Comity

The report of Dr. Leach's committee emphasized the necessity for a transfer from a comity of adjudication and assignment of new territory to one of positive planning. It stressed the need for surveys of population trends and social changes, with adequate publicity for the ideals and principles of comity to bring nonparticipating bodies into cooperation. It recommended the immediate selection of an interdenominationally sponsored and directed home missions project as an actual experiment in church unity. Dr. Mark A. Dawber, executive secretary of the Home Missions Council, was invited to return to Cleveland in December to aid in the choice of such a project.

Other formal action provided for the cultivation and inclusion in Christian fellowship of the "sects," or independent evangelistic groups, which have been active in neglected areas of the city, and for an

COKESBURY GOOD BOOKS

—CLOVIS G. CHAPPELL—

TEN RULES FOR LIVING

(Sermons on the Ten Commandments)

"Of all the books written about the ten commandments, it may be doubted whether any has ever interpreted them so vividly as guides for conduct today. Dr. Chappell is less interested in the decalogue as a document illustrative of primitive Semitic religion than as a piece of timeless wisdom which needs present application. Preachers will find plenty of sermon stuff here, and laymen can read these sermons with delight as well as edification."—*Christian Century.* $1.50

—JAMES MOFFATT—

THE FIRST FIVE CENTURIES OF THE CHURCH

"This complete, comprehensive narrative of the activities of the Church from the death of Jesus to the end of the fifth century is quite as well fitted for the use of the general reader as for students of theology. It should find a place on the reading table of every student of church history whether clerical or lay. Brief, clear-cut, scholarly."—*The News and Observer, Raleigh, N. C.* $2

—WILLIAM H. LEACH—

THE MAKING OF THE MINISTER

"Any minister who wishes to get rather specific ideas as to how to do his work will find in this book very helpful suggestions, based upon successful experience. This is one of the best books which have appeared recently on the practical aspects of the work of the pastor and preacher." —*The Minister.* Seldom before has the minister's relation to the tasks and problems of "Main Street" been treated with full recognition of the ideals of the ministry and yet with everyday practicality and common sense. $1.50

—DEAN ELBERT RUSSELL—

MORE CHAPEL TALKS

"Spiritual insight and social outlook are combined in this second collection of Chapel talks. They appeal to the mind as well as the soul."—*Friends Intelligencer.* "Brief, incisive, inspiring. No low-grade ore here, but nuggets."—*Christian Century.* $1.50

—RALPH W. SOCKMAN—

RECOVERIES IN RELIGION

This is a study of recovery in the areas of *authority, balance, radiance, power,* and *preaching.* Originally given as the "Quillian Lectures," the chapters show the penetration and the spiritual insight which have made Dr. Sockman famous among radio and pulpit speakers. "The book is characterized by clear thinking, pointed anecdote, and pertinent observation. One can recommend it without reservation."—*Washington Church Federation Bulletin.* $2

At All Good Bookstores

Cokesbury Press, Nashville

exchange of views with the leadership of organized labor.

* * *

Church Leaders Present

Much praise is due Dr. Dawber, Dr. Samuel C. Kincheloe of Chicago Theological Seminary, Dr. Murray H. Leiffer of Garrett Biblical Institute, Dr. John W. Thomas and Dr. G. Pitt Beers of the American Baptist Home Mission Society, Dr. William P. Shriver of the Presbyterian Board of National Missions, Dr. Channing A. Richardson of the Methodist Board of Home Missions and Church Extension, Dr. J. J. Braun of the Evangelical and Reformed Home Missions Board, and Dr. H. Paul Douglass of the Federal Council of Churches, for wise direction of the discussions. More than 20 local denominational leaders and pastors gave a high quality of leadership.

The Cleveland Council of Federated Church Women similarly discussed "The City Task of the Church" in their annual Federation Day program on Monday. Its sessions in First Methodist Church were attended by 300 women.

* * *

Northern Baptist President Honored

The president of the Northern Baptist Convention, Mr. Arthur J. Hudson, was honored by 300 civic and church leaders at a dinner in Euclid Avenue Baptist Church Nov. 2. Mr. Hudson is a patent attorney with a long record of useful service in the Cleveland Baptist Association and the Ohio Baptist Convention. The dinner preceded a large mass meeting which was part of the national Baptist anniversary celebration in honor of Adoniram Judson, pioneer missionary.

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Bishop Rogers Dies After Long Illness

Bishop Warren Lincoln Rogers, whose resignation from the Episcopal diocese of Ohio was confirmed only a week ago, died at Mount Vernon, Ohio, on Sunday, after a long illness. Funeral rites were conducted yesterday in Trinity Cathedral, attended by five bishops, clergy of the diocese, the faculty of Kenyon College, and the student body of Bexley Divinity School. Since Oct. 10 Bishop Beverly Dandridge Tucker, who was elected as bishop coadjutor, has been in administrative charge of the diocese of Ohio.

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And So Forth

The drama committee of the church federation conducted its second annual church drama conference, with nearly 100 local church directors in attendance, last Saturday. The featured leader was Dr. Dina Rees Evans, director of Cain Park Community Theater, Cleveland Heights.

The Cleveland community fund will seek $3,450,000 for more than 100 social agencies in its annual campaign next week.

Accessions to the ranks of the Cleveland clergy include Rev. Robert C. Grady, coming from Greenville, N. C., to Westminster Presbyterian Church; Rev. Forrest W. York, formerly assistant pastor of First Baptist, to Fairview Community Baptist; and Rev. James L. Black, from Cincinnati to St. Paul's A.M.E. Zion.

Rev. Jesse D. Reber of Brooklyn, N. Y., has accepted a call to First Church of the Brethren, Cleveland Heights, effective Jan. 1, 1939.

First English Lutheran Church, Cleveland Heights, dedicated its new building on Oct. 23. Christ Methodist Church laid the cornerstone of its new sanctuary on Oct. 30.

O. M. Walton.

Gains Reported By Methodists

Conferences Told Church Has Had Good Year—Baptist Student Union Meeting Honors Covenanters

(Correspondence from the Southwest)

Waco, Texas, Nov. 8.—Trustees of Southern Methodist University yesterday chose Dr. Umphrey Lee, head of the department of religion in Vanderbilt University, as president to succeed Dr. Charles C. Selecman, now the bishop of the Arkansas and Oklahoma conference. These militant southwestern Methodists are busily engaged with their annual conferences, reports at which show that the church has made excellent progress during the year past. Bishop Ivan Lee Holt was tendered a dinner by the laymen of this section. Dr. W. Angie Smith of Birmingham, Ala., succeeds Dr. W. C. Martin in the pastorate of the First Church, Dallas, the latter having been made bishop. Dr. Lee, who has accepted the presidency of Southern Methodist, was formerly pastor of the great Highland Park Methodist Church, Dallas.

* * *

Baptist Students Discuss War, Liquor, Religion

Baptist students to the number of 2,600 have just held their quadrennial convention in Memphis, Tenn. The program was a most commanding one. Among the speakers were Drs. George W. Truett, L. R. Scarborough, Charles E. Maddrey, T. G. Dunning of England, Frank A. Wells and many students. Important commissions on war, liquor, campus problems and personal religion conducted discussions under competent leaders. The convention, which was directed by Dr. Frank H. Leavell, student secretary for Southern Baptists, culminated in a march of the students through the streets of Memphis, a most impressive spectacle, with groups from 17 states representing state universities, private schools and denominational colleges.

* * *

Covenanters Featured

Featured on the three-day program were the six covenanters of Baylor University with whom the Baptist Student Union originated, headed by Dr. Joseph P. Boone, pastor of First Church, Macon, Ga., who was the first state leader in Texas. From his organization the movement spread to include the south. The other surviving covenanters were Dr. H. H. Muirhead, missionary to Brazil, and Dr. J. M. Dawson, pastor of First Church, Waco, both of whom spoke on the program. The deceased covenanters, who were memorialized, were Dr. B. L. Lockett, missionary to Africa, Dr. T. Y. Adams, pastor in San Antonio, and Dr. J. H. Pace, pastor of First Church, Beaumont.

* * *

Drys Have Gained In Texas

Baptists in their annual convention in Dallas, attended by some 12,000, strongly condemned the governor-nominate's suggestion that race track gambling be reauthorized by the state legislature and

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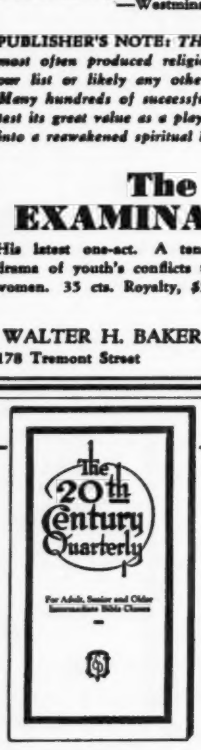

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made vigorous pronouncements on the subject of prohibition. Since repeal in Texas, drys have won a total of 77 of the local elections while the wets have won 37. On this basis Rev. Jeff Davis, secretary of the United Drys, predicts that the state would go dry now if an election were called.

* * *

And So Forth

From Richmond, Va., comes Rev. Ernest Van Squires, son of the Bishop of Long Island, to be the rector of St. Paul's Episcopal Church, Waco, succeeding Rev. Everett Jones, who is now rector of Texas' largest Episcopal church in San Antonio. Mrs. Squires is the daughter of Mme Louise Homer, the opera star.

A most remarkable tribute was recently paid by the city of Sherman to Dr. T. S. Clyce, president emeritus of Austin College. The veteran Presbyterian educator attained his 75th birthday, and all religionists as well as fellow townsmen sought to do him honor. Meanwhile, in Dallas, clergy and laity joined with Jews in presenting an automobile to Rabbi H. Raphael Gold for international service.

Death has just taken two of the foremost Baptist leaders. The first was Dr. J. H. Pace, 14 years pastor of the First Baptist Church, Galveston, and president of the Baptist state executive board. The other was Dr. J. C. Hardy, president emeritus of Mary Hardin-Baylor College, Belton.

Unitarians, under the direction of Rev. John Clarence Petrie of Memphis, plan a southwest conference to be held in Dallas in January for the further development of notable advances publicized lately.

JOSEPH MARTIN DAWSON.

Muriel Lester Becomes Secretary Of Reconciliation Group

Miss Muriel Lester of London has recently become a full-time secretary of the International Fellowship of Reconciliation. She will travel in Europe, the Orient and the United States in behalf of international peace. She will go to India next month and from there to Palestine.

Catholic Women Praise Labor Relations Act

Resolutions adopted by the annual convention of the National Council of Catholic Women, recently held in Biloxi, Miss., included one praising the National Labor Relations Act, but urging the factions in organized labor to work cooperatively for progress. The council also adopted resolutions approving the present Federal Neutrality Act, an adequate defense program, the state department's reciprocal trade treaties, and one urging that refugees from foreign persecution be given support. Attacks were made also against "sur-realism and neo-paganism" in modern art.

Appoint Delegates to Uniting Conference of Methodists

Among the delegates elected by the board of bishops of the Methodist Episcopal Church to the uniting conference to be held in Kansas City next April are: Alfred M. Landon, Robert F. Wagner, R. E. Diffendorfer, John R. Mott, Lucius H. Bugbee, Henry H. Crane, J. M. M. Gray, Mrs. Francis J. McConnell, Harry W. McPherson, John L. Seaton and Georgia Harkness.

Conference of Evangelicals

General Conference Stresses Evangelism, Plans for Merger, Adopts Platform on War and Economics

(Special Correspondence)

HARRISBURG, PA., Nov. 9.—Emphasis upon evangelism, its foreign work and relationships, and Christian unity were the three major features of the General Conference of the Evangelical Church meeting in Johnstown, Pa., in October. This, the 32nd General Conference of the spiritual sons of Jacob Albright, the denomination's founder, gave prime attention to its evangelistic task. This was pressed upon the General Conference particularly by the laymen through the Albright Brotherhood, the men's movement of the denomination. During this next quadrennium the brotherhood hopes to raise funds for a full-time secretary of evangelism.

Creation of a reich conference to meet the national situation in Germany, of a mission conference in Poland and of a work in Latvia with separate mission status was effected. The General Conference found it necessary to take extraordinary measures to conserve its European work. The Evangelical Church ministers to nearly 125,000 people in Europe.

* * *

Constitution Granted Reich Conference

Owing to the political situation in Germany, the granting of a measure of self-rule to the south, east and west branches of the church in that country was held imperative. On the expression of independence of the work of the Evangelical Church in Germany hinged the granting to it of corporation rights by the state. This statement of independence was contained in the constitution of the church in Germany which was ratified on the petition of the German delegation to the General Conference. The constitution requires a titular head of the church in that country. The General Conference approved the election of a bishop for the reich conference if necessary, but exercise of all his rights and powers will be confined to the work in Germany.

Rev. E. Jost, delegate from the Switzerland conference, expressed the deep concern of the Swiss Evangelicals for the success of the work when separation from Germany is more completely effected with the organization of the reich conference. He urged regular episcopal visits by American bishops as a source of contact with the mother church.

* * *

Message from the Federal Council

There was a dramatic moment when, after an appealing message from Dr. Samuel McCrea Cavert, representing the Federal Council of Churches of Christ in America, the General Conference by a standing unanimous vote approved the basis on which the World Council of Churches of Christ is founded. It was the privilege of the Evangelical Church to be the first

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communion in America officially to enter this council by an authorizing vote of its supreme council.

* * *

Steps toward Merger with United Brethren

The conference instructed its commission on church federation and union to bring to the next General Conference, which will meet in Naperville, Ill., in 1942, "a mutually acceptable basis for merger with the Church of the United Brethren in Christ." Bishop G. B. Batdorf of this church, in addressing the delegates at one of the most important mass meetings, said that at the last General Conference of the United Brethren Church it was agreed that "union between the Evangelical Church and the Church of the United Brethren in Christ is desirable and practical. . . . We therefore pledge ourselves to accept this as our definite goal and to continue our negotiations in the endeavor to consummate such a union."

* * *

Social Platform Adopted

One of the far-reaching steps of the conference was the approval of a council on administration to study the life and activity of the entire denomination, to integrate and promote the program of the denomination, to give guidance and counsel to the institutions and agencies of the church and to devise means for adequate support of all its enterprises.

Outlawry of war was urged. Cooperation with the Federal Council in making it possible for clergy to render spiritual service to men in uniform without in any way being identified with military organization was voted, and an eight-plank platform for economic relationships was approved. Pronouncements on the home and family life, gambling and other social problems revealed a progressive attitude.

RAYMOND M. VEH.

Interracial Conference Of Churchmen

A national interracial conference of churchmen will be held in Chicago Nov. 29, 30, under the auspices of the joint commission on Negro work of the Episcopal Church. There are to be two public mass meetings, one the evening of the 29th at St. Luke's, Evanston, and the other the following evening at the University of Chicago.

Dean Gates Resumes Work at Cathedral of St. John

Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York, has resumed his duties at the cathedral following a leave of absence of six months, given because of the dean's illness.

Professors Consider Religion's Place in Universities

Called together by Henry Sloane Coffin, professors from colleges and universities of the east met at Yale recently to consider the "ferment on the American campus." The program included discussion of the place of religion in the university curriculum; administrative policies toward religion in the curriculum and in extra-curricular activities; religious organizations on the campus; and religious thinking of students.

New York Aghast At New Pogroms

Protestants, Catholics and Jews Unite to Protest German Persecution— Urge U. S. to Act Officially

(Correspondence from New York)

NEW YORK, Nov. 14.—A wave of revulsion against the nazi persecution of the Jews has swept church circles here. Bishop Manning called it a "shame to humanity" and predicted that the government guilty of such acts "will fall through its own wickedness." Henry Sloane Coffin spoke of "flaming indignation at the conscienceless brutality." Edgar DeWitt Jones, president of the Federal Council of Churches, registered a "solemn impassioned protest" and Ralph W. Sockman said, "Christianity must save the Jews if it is to save itself."

* * *

'Our Brethren, The Jews'

At the Community Church 1,100 worshipers adopted by a rising vote a message to the German envoy. Prepared and offered by John Haynes Holmes, the pastor, the message said that the congregation worshiped the "Father of all mankind without distinction of race," that they had prayed to God for "mercy and rescue for our brethren, the Jews of Germany," and that to their prayers they added their protests to the representative of the responsible government. It warned that those who want to see fair treatment of Germany "are rendered helpless either to speak or act in the face of these abominations against the Jews."

* * *

Urge U. S. to Act Officially

The board of bishops of the Methodist Church meeting at Atlantic City urged the United States government to protest officially and pledged itself to make every effort to supplant anti-Semitic feeling by "humane and understanding brotherhood." At St. Patrick's Roman Catholic Cathedral, Charles O'Connor Sloane praised the Jews for preserving the "pure worship of God" through 1,500 years of oppression.

The American League for Peace and Democracy organized a mass meeting in protest and secured the signatures of Bishop Robert L. Paddock, Rabbi Louis Newman, William B. Spofford, Guy Emery Shipler and Ralph W. Sockman to a letter which called upon the President to sever "all trade relations with nazi Germany."

* * *

Appeals for Intercession

To the appeal of the Federal Council for special intercessions on Nov. 19 and 20 for victims of racial and religious oppression has been added a like appeal by Reformed, Conservative and Orthodox Jewry and one by Catholic bishops. The appeals suggest no bitter vindictiveness against the oppressor but a profound sympathy for the oppressed. The prayer composed by Joseph R. Sizoo, vice-president of the Federal Council, and David DeSola Pool, president of the Synagogue Council of America, asked God to "lead them from tears to joy

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. . . May their sufferings be nobly borne so that those who oppress them may learn from them the dignity of the human soul and the glory of a love that forgives all transgressions."

* * *

Breakdown of Civilization

The 20th anniversary of the Armistice was overshadowed by the news of the persecutions of the Jews. On Armistice eve, at the Eternal Light in Madison Square, the United Pacifist Committee, composed principally of the War Resisters League and the Fellowship of Reconciliation, about 200 people listened to a service by Tracy Mygatt and Frances Witherspoon and to speeches by Laurance T. Hosie of the F. O.R., William M. Callahan, managing editor of the *Catholic Worker*, and Isidore B. Hoffman, counselor of Jewish students at Columbia. Rabbi Hoffman told the Jews to resist the temptation to try to hit back and to refrain "from the oversimplification that assigns to one nation or one individual the guilt that belongs to the breakdown of civilization."

* * *

Commemorating The Armistice

At six A.M. on Armistice Day 40 members of the F.O.R. met for a communion celebration conducted by Harold Fey and Laurence T. Hosie in the Broadway Tabernacle. Like groups were gathered at Minneapolis at four A.M., in London at eleven A.M., and at other places.

A thousand people met on Armistice eve under the auspices of the Keep America Out of War Committee (isolationist) and another large audience on Armistice night under the American League for Peace and Democracy (interventionist). In Brooklyn John Haynes Holmes told 300 Christians and Jews, brought together by the Brooklyn Peace Council, that they should save the Jews, not by fighting Germany but by opening our immigration doors to welcome them into this country.

* * *

Feed Spanish Children on Thanksgiving Day

The North American Committee to Aid Spanish Democracy, 381 Fourth Ave., proposes that a Spanish child be at every Thanksgiving table and has published a Thanksgiving Day proclamation by Bishop Francis J. McConnell, giving thanks for the "faith and courage of the Spanish people" who "refuse to surrender their democracy or betray the cause of human freedom." It asks the government to ship surplus wheat to Spain and each family to forward money or food for some Spanish (Loyalist) child.

* * *

Republican Babies Story 'Preposterous'?

George Trowbridge, rector of All Angels Church, writes me that "nothing even remotely resembling" the "utterly preposterous and ridiculous" story of the parishioner who contributed money for Republican babies only "has occurred to my knowledge at All Angels," and that the story does not fairly characterize the parish. The story was reliably reported by a woman outside the parish to whom the parishioner had related her act, which would not necessarily have come to the knowledge of the rector.

BRADFORD YOUNG.

British Bewildered In Peace Quest

How Convince Lovers of Violence? Ask Leaders—Radio Appeals for Prayer —Defenses Strengthened

(Correspondence from England)

LONDON, NOV. 4.—A serious call has been made to us by a strong committee of Anglicans and free churchmen under the title "Lest We Forget." It is a call to penitence and to the reassertion of Christian standards in international life. Conciliation must take the place of war; we must not acquiesce in the mere policy of rearmament though "in the present condition of the world such rearmament may be necessary in this country." We must especially take up the task of helping those who because of race or religion are homeless.

* * *

Kipling on Deliverance

There is a true ring about the appeal, though at the same time it shows how bewildered our leaders are, no less than we, when they are faced by the dark facts of the moment. "What in all seriousness," asks a writer in the *Spectator*, "is to be the Christian answer to Dr. Göbbels' new slogan, 'The Book and the Sword'—the book being *Mein Kampf*?" How can the Christian people in this land convince those who in other lands not reluctantly, but joyfully and as a matter of faith accept the way of violence? There are some who suggest that the very title, "Lest We Forget," should recall the mind to the last verse of Kipling's "Recessional" in which we are taught to pray for deliverance

> From heathen heart that sets her trust
> On iron tube and reeking shard.

The real pressure, as I discover it in myself and others, comes with the acceptance of the "lesser evil" when, as it appears, there is no choice of a positive good. That makes it hard to pray on the short range, "Thy will be done!" unless we can believe that the "lesser evil" is the divine will.

* * *

Radio League For Prayer

The Student Christian Movement Press with characteristic promptness is issuing at once two booklets on the present crisis by Principal Eric Fenn of Mansfield. These will be followed by others which will attempt to face the crisis in the light of Christian faith. One practical step, taken by churchmen and free churchmen, is to call for a league of prayer and service. Rev. W. Thompson Elliott, who speaks on the radio on Thursday evenings at 10 o'clock, has already 700,000 hearers who are pledged to pray at that hour. Rev. Pat McCormick, Dr. S. M. Berry and Dr. Aubrey have joined with him in the call for prayer.

* * *

Defenses to be Strengthened

Parliament is once more in session. None

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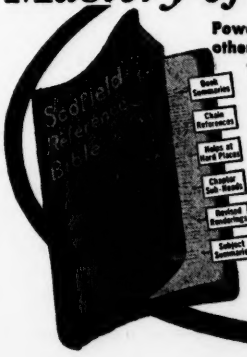
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of the changes in the government is of importance, except the appointment of Sir John Anderson to be Lord Privy Seal with the direction of all our civilian defense. He has been in the House only a short time, but he came from India with a great reputation for his administration in Bengal. The government plainly looks to him to make good the defects which are admitted in our defenses. The debates in the House have not dispelled the anxieties which are common to all parties. Mr. Morrison, the very gifted leader of Labor in London, made a perfectly fair and convincing attack upon the loitering policy of the government; at the same time he is staunchly against recrimination.

* * *

Unfair Measures In War

It is urged that so far as the provision of anti-aircraft guns, bomb-proof shelters, masks, plans for the removal of all who are not needed from danger zones are concerned, no power can consider such measures as provocative. For another power to make this charge would be tantamount to its saying, "You are unfairly taking measures to prevent our bombing you"! But of course rearmament does not stop there.

The Italian agreement is now to be put into effect. There is still an irreconcilable difference on this matter between the prime minister and Mr. Eden. The prime minister thinks it sufficient that Spain is now no longer a menace to Europe. Mr. Eden maintains that the action taken by Italy still falls short of the necessary conditions. After all Italy still counts itself pledged to see that Franco is not defeated.

* * *

Death of Two Lay Leaders

During the last few days there have died two men, who illustrate admirably the many kinds of service rendered to the church in this country by its laymen. Rear-Admiral Stileman had had a distinguished career in the navy when he was appointed to be director of Dr. Barnardo's Homes, a very important philanthropic society, founded by a great evangelical for the care of homeless children. In 1923 he became lay deputation secretary of the Bible Churchmen's Missionary Society.

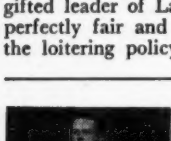
Sir George Middleton, who died suddenly at a meeting in Dean's Yard, Westminster, is described as a peerless administrator in the service of Queen Anne's Bounty and other church societies. He came to this service in the course of his work as a Labor member of Parliament. He was, as many other Labor men have been and are, a devoted member of his church, in his case the Church of England. He had been parliamentary private secretary to the secretary for India when he was appointed as parliamentary church estates commissioner, and this led to the specific direction of his life. It is seldom that one sees such tributes to a public man as those given by the archbishop and others to Sir George. Thorough, patient, delightful to work for, prudent, far-sighted, humorous, a born administrator—these are some of the things said of this Labor man. But it has always puzzled labor advocates in Europe that in this country a man may be a Socialist and also a firm member of the Christian church.

* * *

Lloyd George's Speech Called 'Ferocious'

The speech to the free churchmen by Mr. Lloyd George, which was broadcast in America, cannot be said to have won the assent of all his hearers. Rev. Henry Carter, the Methodist leader in all social applications of the Christian faith, calls it a "ferocious and irresponsible speech." There is no question that free churchmen owe Mr. Lloyd George, who is one of them, a very great debt of gratitude, but it cannot be said today that he speaks for them, and he would not claim to do so.

EDWARD SHILLITO.



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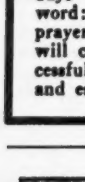

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Friends Review Notable Service

American Friends Service Committee Meets at Cambridge—What Youth Is Thinking Today

(Correspondence from New England)

BOSTON, Nov. 10.—For the first time in the 21 years of its history, the American Friends Service Committee held a "regular meeting" in New England Oct. 28-30. The attendance compelled transfer of the Saturday evening session from the new Quaker Center to Agassiz Theater of Radcliffe College. On Friday evening, representatives of "The Wider Quaker Fellowship," composed of non-Friends who wish to associate themselves with Quaker work, told "what it means to me." Three hundred had already been enrolled, the first to sign being Prof. Vida Scudder, an Episcopalian. Bernard G. Waring, chairman of the social-industrial section, paying tribute to the marvelous efficiency of the personnel department, so vital where the whole reliance is on personality, expressed gratification that the committee has secured as its new head "Miss Eleanor Slater, whose recent article in The Christian Century, 'I Become a Quaker,' attracted such wide attention." Reports on "Student Peace Service" and "Peace Message of Friends in the Present Situation," demonstrated that traditional Quaker testimony is by no means lacking.

* * *

Our Poverty-stricken Land of Plenty

Homer Morris told of the acceptance of President Hoover's challenge to attack "the hard core of unemployment in coal areas." Some 200,000 miners will never again be needed in the mines. Some say that these miners "will never do anything else." But some of them, on the tract of 200,000 acres secured by Friends, are building their own houses, which a contractor admitted he could not reproduce for $7,000 each, and cultivating the land. Student volunteers assist, enduring "hardship like that of wartimes. We are building a new type of civilization." A similar picture was given of assistance to sharecroppers, who number 8,000,000 whites and 5,000,000 Negroes, with large families, averaging an annual income of $200, "living like peasants of Cuba." "We must live with them and show them the way. Friends have thus assisted at Delta Farm. They should plan to start a colony of their own." Moving pictures showed student volunteers in both types of camp, teaching children to play, cooking, digging up stumps, building stone walls. "Pioneers, O Pioneers!"

* * *

Faith Grapples with A Warring World

"All the work of Friends to relieve Spanish children reaches only three in 1,000." The complaint was: We are so few, we can do so little; but that little will we do round the globe! Rufus Jones gave the story of his trip from South Africa—where race prejudice between Boers and British, white and Negro, creates "more problems

to the square mile than even in America"—to war-wrecked Shanghai. Racy with humor, it seemed like a modern version of the voyage of St. Paul, even to a shipwreck. At a Madagascar port representatives of 20,000 Quakers greeted him. But in China the tract which he had hoped to use as a relief center "could not be reached without a Japanese soldier to guard us with cocked revolver."

A similar picture of conditions in Europe was reported by Dr. Jones. Exchange work students, who had been known in America, were found accepting the present German regime because it gives them a chance to use their skills in constructive developments. From loud speakers he heard Hitler's impassioned speech, stolidly received—every man already had orders to join the colors. He met little groups of Friends and their friends. In Prague a young woman seemed radiant, as if saying: "Whatever happens, they cannot enslave my soul!" In Vienna Christians of Jewish descent, excluded from the churches, were meeting with the Friends and developing some remarkable speakers. A former Catholic said, "My church has fallen away from me." In France who could rebuke Quaker youths who said, "I must defend my country," except by testifying to a better way: "The Friends' child-feeding in the war still opens us doors in Germany"? Centuries rolled back, and one seemed to be listening to missionaries of the early church reporting visits to scattered believers in a pagan world. But the Friends today are consciously part of a larger whole, the Ecumenical Church now developing.

* * *

Bewildered Youth Seeks a Program

As I write, there comes from a young man a seven-sheet letter so revealing and typical that I quote: "Having found happiness in childhood, I need not spend a lifetime seeking it. In the face of the greatest threat to our American culture, I see little done to combat it." After interviews with members of both houses of Congress and a high church official, he writes: "I seem to be running about in circles. I've traveled to Chicago and California, and when I look below the surface I find men demoralized, suspended in mid-air. Soviet ideology has worked itself in till even the churchman showed signs of terror." As a radio expert he sees radio's possibilities, but today the crowd roars at its slap-jack humor, or "listens to a man with fine musical voice, whom, like God, they cannot see, who lulls them into coma by a process of intellectual shocks. . . . It must mean that I am a reactionary New Englander. I would like to organize a league against subversive activities. I could join the Communist party and devote myself to its propaganda. But I detest the ideal that would provoke war at a moment's notice. For that reason I think fascism is the worst of two evils." Yet he finds a "thought that seems to glow in the hearts of men, and though unconscious of its power they speak of it unknowingly. I wonder what is this motivating force which compels us to carry on! I should like to see a Jew, a Catholic and a Protestant work out thoughts which can be grasped by the man on the street, and at the same time direct our leaders." Did not millions of similarly bewildered youth find the leader for whom they longed in Hitler? Our youth seem to await leadership to a true and constructive Americanism.

* * *

Health Education in Massachusetts

The third "cancer number" of *Commonhealth,* the appropriately named organ of that department of the commonwealth, thanks the physicians of Massachusetts for cooperation which has caused decline of the disease among women and holds it stationary among men. Are women more ready to learn? It recalls that Rev. Cotton Mather in 1721 vainly strove to introduce inoculation as a preventive of smallpox, and that in 1800 Dr. Benjamin Waterhouse reopened the question by vaccinating his own family, while in the previous year Paul Revere headed the first Boston board of health. In the 1850 report of the sanitary commission, Lemuel Shattuch "outlined a plan of public health administration so comprehensive that it is even now in the process of realization . . . one of the most important contributions to that movement in the United States."

E. Tallmadge Root.

Biennial Meeting of Federal Council in Buffalo

Among the speakers scheduled to give addresses at the biennial meeting of the Federal Council, to be held in Buffalo, N. Y., Dec. 6-9, are Edgar DeWitt Jones, Ivan Lee Holt, Henry St. George Tucker, Charles P. Taft, Mary E. Woolley, John A. Mackay and Ralph W. Sockman. Seven sectional seminars have been arranged, on the following subjects: the Evangelism of the Church, the Worship of the Church, the Pastor and Personal Counseling, the Church and the Family, the Church and Industrial and Social Problems, the Church and Race Relations, and the Church and World Problems.

Federal Council Holds Seminars on Worship

During November and December, the Federal Council's committee on worship, of which Oscar T. Olson of Cleveland is chairman, is holding a series of seminars on worship in Toledo, Indianapolis, Chicago and other cities.

Dr. Cornish Visits Liberal Churches in Philippines

Dr. Louis C. Cornish, president of the International Association for Liberal Christianity and Religious Freedom, has sailed for an extended visit to the Independent Church of the Philippines, and also to the Liberal Church in the Dutch East Indies.

Quakers to Establish U. S. Refugee Committee

A refugee committee which will seek homes and employment for new immigrants into the United States will soon be established by the American Friends Service Committee. At the outset it is planned to establish a small bureau in the east which can place refugee immigrants recommended to Friends by their representatives in Europe.

Baptist General Council to Meet in New York

The General Council of the Northern Baptist Convention will meet in New York city Nov. 29, 30. The presiding officer is the president of the convention, Arthur J. Hudson of Cleveland. In connection with the council meeting, the program committee of the Northern Baptist Convention will meet to consider plans for the convention to be held in Los Angeles next June.

American Church in Berlin Observes Anniversary

The American Church in Berlin, interdenominational, has recently celebrated its 70th anniversary. In spite of the religious conflict in Germany this church is continuing its ministry under the direction of its pastor, Rev. Stewart Herman, son of Rev. S. W. Herman, president of the Board of Foreign Missions of the United Lutheran Church.

Bible Society Secretary Returns to Pastorate

Dr. George W. Brown, who has recently resigned as general secretary of the Amer-

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ican Bible Society, has accepted a call to the pastorate of the West Presbyterian Church, Binghamton, N. Y., whose minister, Rev. Lloyd S. Ruland, has been appointed a secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

Charles Clayton Morrison
says of
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Call to Churches in Behalf of Christian German Refugees

Two years ago the American Committee for Christian German Refugees addressed a letter to the churches in behalf of Christian refugees from Germany. Hundreds of churches responded. The situation has recently become so desperate that an urgent call is again being made. Myron C. Taylor has recently stated that 660,000 persons now in Germany and Austria must find homes in other countries. Of this number about 285,000 are Protestants, 75,000 Catholics and 300,000 Jews. The American Committee urges that ministers present to their congregations on or before Nov. 27 the tragic situation existing among the German Christian refugees, and that a special collection be given on Thanksgiving Day or on the preceding Sunday; or that an appropriation be made from church benevolent funds; or that donations be made by one or more church organizations. Checks should be mailed to Richard B. Scandrett, Jr., treasurer, 287 Fourth Ave., New York.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Broadway Musketeers

(M. Lindsay, Ann Sheridan, Marie Wilson) (Warner) Three Broadwayites, pals since orphaned childhood, show dubious loyalty amid murders, suicide, kidnaping, stabbings, etc. Cafe singer, jailed for indecency, wins friend's husband while friend goes for cheap fortune hunter. Social ethics terrible.

For A: Crude. For Y, and C: Definitely no.

Dark Rapture

(A. Denis-Lelia Roosevelt Expedition) (Univ) Impressive, informative African travelogue. Sincere, authentic study of native tribes in Belgian Congo. Dances of giant race of Watusi, bridge building by Pygmies, capture and training of wild elephants. Fine narration, photography and backgrounds.

For A, and Y: Very good. For C: Good but strong in spots.

Dark Sands

(Paul Robeson, Henry Wilcoxon) (Record Pictures) Amateurish film of little interest or merit save Robeson's fine singing. Clumsy yarn about troop ship during World War and the Sahara thereafter. Seeks thrills from torpedoed ship, court-martials, escapes, crude fight scenes and countless camels.

For A: Crude. For Y, and C: No value.

The Great Waltz

(Gravet, Rainer, Korjus) (MGM) Gorgeous musical of gay Vienna under Franz Joseph, historically fine in background and spirit. Rich in Strauss music, dancing and Korjus' notable singing. Spectacle and sound dwarf romantic life story of Johann Strauss glorifying the waltz. Rainer disappoints.

For A, and Y: Notable of kind. For C: Beyond them.

Mr. Wong, Detective

(Boris Karloff) (Monogram) Karloff as thoroughly human, suave-spoken Chinese detective solves nicely complicated little puzzle in crime quite uniquely. Good suspense, reasonable thrills, pleasantly sinister atmosphere without being grewsome or gory. (Based on James Lee Wong stories.)

For A: Rather good. For Y: Good. For C: Good of kind.

Service de Luxe

(C. Bennett, V. Price, Ruggles, Auer, Broderick) (Univ) Fine direction and supporting cast redeem extremely silly comedy of errors and absurd disguises. Inventor-hero, fleeing petticoat rule, loves decorative head of super-service bureau, posing as "clinging vine." False roles exposed, happy ending barely achieved.

For A: Depends on taste. For Y: Mostly amusing. For C: Hardly.

Time Out for Murder

(Gloria Stuart, Michael Whalen) (Fox) Average murder mystery, fast and involved, the obscure solution based on telephone time signal. Amateur detectives—reporter-hero and bill-collecting heroine—more credible than usual as well concealed killer fools even them.

For A: Ordinary. For Y: No value. For C: No.

Young Doctor Kildare

(Lew Ayres, L. Barrymore) (MGM) First picture of very promising series. Realistic human story of medical ambitions and ideals of fine old country doctor's son. His sturdy performance as interne wins favor of crotchety but great doctor (notable role by Barrymore). Convincing, appealing, dramatic, dignified.

For A, and Y: Very good. For C: Doubtful interest.

Best Recent Family Films:

You Can't Take It with You	Boy's Town
Girls' School	That Certain Age
Arkansas Traveler	Swing that Cheer

Best Recent Films for Adults:

Courier of Lyons	Man with 100 Faces
Drums	Suez
If I Were King	The Citadel

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